THE Footman's Pamphlet:

OR, THE

FOOTMAN's ARGUMENTS

AGAINST

THE UNITARIANS, &c;

AND IN DEFENCE OF

The Divinity of CHRIST;

IS HUMBLY OFFERED TO THE PUBLIC,

By JOHN SAUNDERS.

Shall he that contendeth with the Almighty, inſtruct him? He that reproveth God, let him anſwer it. Job xl. 2.

FALKIRK:
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Rev. Dr. PRIESTLY,

Rev. Mr. LINDSEY,

CLERGYMEN:

JOHN SAUNDERS,

FOOTMAN.

PREFACE.

WHEN all that Chriſt purchaſed and ſuffered, in the arduous work of man's redemption, is not only called in queſtion, ſlighted and neglected, but cried down for fiction and fancy; it is high time for every true diſciple of the bleſſed Jeſus, to come forward and declare, Who is on Chriſt's ſide and the Goſpel's, Who? Eſpecially when it is aſſerted, That the Bible itſelf, which is the Oracles of the living God, is wrong tranſlated, and not to be depended upon; that Chriſt was nothing more than a mere man, the legitimate ſon of Joſeph, one of God's creatures, the ſame as other men; and that his two diſtinct natures are an unintelligible fiction.

"What!" ſays Mr. Lindſey, "Call a "child, the child Jeſus, the Mighty God! "the carpenter, who made yokes for oxen; "and both himſelf and father carpenters." And Mr. Lindſey hopes, for the ſake of truth and decency, that that place of Scrip-

ture will be eraſed out of our Bibles, where Chriſt is ſtiled the Wonderful Counſellor, the everlaſting Father and Prince of Peace.

From theſe, and many other arguments of a ſimilar nature, it is obvious, that there is an invaſion made upon our ſpiritual Charter, rights and privileges; under this conſideration, however weak, I have the honour to become an advocate in Chriſt's injured cauſe.

Candid Reader, whoever thou art, I truſt thou wilt ſympathize with the ſhallow reaſoning of an illiterate man; for truly the mind is weak, as well as willing. And I pray God, that thine underſtanding may be opened, enlightened, and enabled to judge between truth and error; and to diſcern things which make for thy peace, and accompany thine eternal and everlaſting ſalvation.

And may the bleſſing of the Moſt High attend thee in peruſing theſe pages: Then, and only then, thou wilt not read, nor I altogether write, in vain.

THE

Footman's Pamphlet.

AMONGST all the various ranks and diverſities of men, amongſt all different nations, tongues and kindreds throughout the peopled earth, whether learned or illiterate, whether cultivate or untaught, like the wild aſs's colt, yet who of all theſe, or where are they to be found, who do not bow the knee, and acknowledge, not only the exiſtence of the Deity, but the power and wiſdom of God alſo. This language is underſtood in ſome degree throughout the round world, and reacheth far and wide, even unto the ends of the earth; for the nature of worſhip is implanted in our nature by the great Author of nature, and wrote in legible characters, ſo that he who runs may read. Nay, but the light of nature hath reached much higher than this; and indeed nature, animate and inanimate, however different their ſong, or more diverſified in their natures, proclaim this great truth. The beaſts of the field can tell, and the fowls of the air teſtify; even the inſtructive flowers point us upwards; day and night are morning and evening preachers, which intreat our attention, and ſolicit reaſon to ſit judge.

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There are yet farther proofs: Trouble ſpringeth not out of the earth, neither cometh promotion from the Eaſt or Weſt. In a word, nature is full of nature's God. But I am not about to prove the exiſtence of the Deity, or illuſtrate the pages in nature's great book, for each of theſe is done already; a city ſet upon an hill cannot be hid. I ſhall therefore come to the point quickly, viz.

A man, Mr. Lindſey by name, hath publiſhed a book, wherein he makes himſelf believe he has clearly demonſtrated that Jeſus Chriſt was not the Son of God, but only a creature of God. And to prove this, as he thinks, he hath extracted arguments from Lord Barrington, Father Paul of Venice, and many others, which I never heard before that they were men renowned either for good judgment or ſound doctrine. And, according to my opinion, they favour more of the ſceptic than of the Chriſtian. And from what Mr. Lindſey mentions of Mahomet, ſo much boaſted of through the whole of his book, I think he can be called nothing more than a nominal worſhipper. For ſurely, that man can never be ſaid to have true religion and the fear of God at heart, who hath trampled upon all laws, divine and human, and by the moſt dreadful cruelties and maſſacre, both by fire and ſword, hath done every thing to gratify his own lawleſs and inſatiable deſires, which arbitrary power could perform. And therefore, whatever ſymptoms of religion Mahomet might ſeem to be poſſeſt of, it was only feigned and deluſive, a ſhadow without ſubſtance. But ſuppoſe his arguments accurate and judicious, they could only ſerve to light him to darkneſs, enhance his guilt and aggravate his condemnation; ſeeing he practiſed ſuch egregious cruelty and wickedneſs; for, "he that "knows his Maſter's will, and doth it not, ſhall be "beaten with many ſtripes." But it ſeldom happens that

that a wicked man is poſſeſt of a well-refined underſtanding in religion. Nevertheleſs there have been inſtances ſimilar to the ſuppoſition. But, in general, whether men are in purſuit of virtue or vice, they grow more and more proficient, according to the progreſs they make. For inſtance, a good man arrives at higher degrees of attainment in whatever is praiſe-worthy and excellent, by conſtant and unwearied perſeverance in well-doing. And, in like manner, the wicked become more and more hardened in ſin, till it gets full dominion over them. And, ſometimes, men's graces are on the decline, yet they perceive it not. Sampſon went out as at other times, and wiſt not that the Lord was departed from him.

Some men's goodneſs proves like dew upon the graſs: A remarkable inſtance we have of Saul, who propheſied, expelled witches and wizards out of the land: but afterwards ſought unto them. And he rebelled againſt the Lord, reſpecting the Amalekites, ſlew the prieſts of the Lord, and gave himſelf up to work great wickedneſs. And ſimilar to this acted Mahomet, by ſlaying ſo many of his fellow-men, becauſe they would not pay that homage to him which is due to God alone. And I think a man can hardly be guilty of a more heinous crime, than aſſume God's prerogative. Add to this, the ſin of uncleanneſs he allowed in himſelf, and encouraged ſo much in others; together with ſo much bloodſhed and murder, rendered him above all meaſure vile. And therefore, the more refined his notions and reaſoning were reſpecting Almighty God, the greater was his guilt, and heavier his condemnation, for thus rebelling againſt him. And reſpecting his compoſure before death, which Lindſey takes ſo much notice of, alas! that could avail nothing, nor yet atone for one of his paſt crimes; for a man may go ſleeping to death, dreaming of happineſs, and yet open his eyes in miſery. The fool in the Goſpel, and the glutton

In the parable are examples. And the man who ſaid, "Surely the bitterneſs of death is paſt," made a great miſtake; for the bitterneſs of death was only beginning. Hence it is obvious, men's conjectures are deluſive; and ſo might Mahomet's, for ought we know. In a word, Mahomet was as groſs a ſinner as any he could attempt to reform, from what I can learn of him: And if the blind lead the blind, both muſt fall into the ditch. Note, There was nothing he did, ſavoured of the wiſdom which is from above, or of the gentleneſs that is in Chriſt; his conduct thus conſidered, I am at a loſs to know in what reſpect he can be ſuppoſed to have wrought a reformation, and weeded out idolatry and ſuperſtition, for the farther he advanced in life, inſtead of growing wiſer and better, he became more proficient in wickedneſs, and that had more the appearance of a caſt-away, and a man abhorred of God, than of one who had embraced the knowledge of the truth. But after all, we cannot tell how far the mercy of God may be extended to the vileſt of ſinners; and therefore we are not to judge:

Further, Mr. L. ſays he has been as careful not to give a falſe colouring or undue weight to any interpretation, as if he had been telling out money to a child, and here I truſt I can ſay as much as that, for in peruſing the ſacred pages, I ſhall conſider myſelf as under the inſpection of Him who is inviſible, and I hope that will have a greater influence over me, than if I was telling out money to a child. I farther obſerve, Mr. L. hath only extracted his proofs from the authority of men, to make it appear that Chriſt was nothing but a creature of God. And through divine aſſiſtance, I ſhall prove that Jeſus Chriſt is both the Son of God, and Saviour of the world, from the declaration of God and angels; and let this be remembered, that the wiſeſt of men but know in part, and the beſt of men are liable to miſ-

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take. But God knoweth all things, and is liable to no miſtake, he cannot err. Hence it is our indiſpenſible duty to believe and obey God's word and command, without heſitating, and reject the word and command of all others who ſet themſelves up in oppoſition againſt God: for however beautiful they may paint their colourings to entice us from the path of duty, or however powerful and ingenious their arguments to counteract the goſpel, they are only inſtruments in the hand of the deceiver to draw us into perdition, and he too can transform himſelf into angel of light, that he may be the better qualified to deſtroy; for every ſnare he ſets is gilded with deception of ſome kind or other. I ſhall here mention two ſpecial inſtances of deluſion, and alſo the dreadful conſequences of rejecting God's command and hearkening to the voice of others; the firſt is reſpecting Eve, who told the ſerpent that they might eat the fruit of the trees in the garden, "But of the fruit of the tree in the "midſt of the garden, God hath ſaid, Ye ſhall not eat "of it, neither ſhall ye touch it, leſt ye die. Note, "And the ſerpent ſaid, Ye ſhall not ſurely die, for "God doth know that in the day you eat thereof, then, "your eyes ſhall be opened, and ye ſhall be as gods, "knowing good and evil: and when the woman ſaw "that the tree was good for food, and a tree to be "deſired to make one wiſe, ſhe took of the fruit and "did eat, and ſhe gave to her huſband, and he did "eat." But in this they diſobeyed God's command, and rebelled againſt him, the application is eaſy, for ſo is every one who endeavours to eſtabliſh the doctrines of ſilly men, in oppoſition to the goſpel. The ſecond thing to be taken notice of, is reſpecting the prophet that cried againſt the altar in the name of the Lord. And at the ſame time he gave them a ſign that the Lord had ſent him, viz. "The altar ſhould "be rent in twain, and the aſhes poured out, all "which came to paſs accordingly. But when Jero-

" boam heard this, he ordered to lay hold on him, " and put forth his hand, and it dried up, ſo that he " could not pull it in again. But the prophet en- " treated the Lord, and the king's hand was reſtored. " And by reaſon of the cure, the king invited the " prophet to go home with him, and refreſh himſelf, " and he would give him a reward, but the prophet " told him, he would not go home, if he would give " him half his houſe, neither would he eat bread " nor drink water in that place." So far the prophet was obedient to the command of God. " But " after he was gone, an old prophet purſued him, " and told him, that an angel ſpoke unto him by the " word of the Lord, ſaying, Bring him back with " thee, into thine houſe, that he may eat bread and " drink water; but he lied unto him," 1 Kings xiii. We can hardly read the impious tale, without feeling a ſecret ſympathy, for the honeſt-hearted prophet who regarded neither the power nor wealth of the king, and boldly ſtood his ground, and told the king to his face, he would not go with him, for half his houſe, neither would reſigning the crown, have tempted him.

Hence it is obvious, he was not enticed to tranſgreſs through views of gain, neither could he be allured by promiſe of reward, he was proof againſt this, he acted no treacherous part, he reſembled not Gehazi, he ſeemed to have his duty at heart, and that only; he was firmly bent and fixed to obey God's command without wavering, he diſcovered that guile and hypocriſy had no place in his heart; he made not gold his hope, nor the fine gold his confidence; he went right on his way, and would not knowingly ſuffer himſelf to be turned out of it; but he was overcome through deception, and from that quarter too, where he leaſt expected it, the words of the falſe prophet, ſeemed ſuch a plain, undiſembling ſpeech; doubtleſs the man of God thought he would be as far from

declaring a falſehood to him on the one hand, as he would be to him on the other. But this ſeeming kindneſs, reſembled, Art thou in health my brother, and while the beard was in one hand, behold, a ſword in the other, 2 Sam. xx. 9, 10. and the reſult of each was death, but notwithſtanding the prophet did return to eat bread I think it reaſonable to ſuppoſe, he might adopt the words of Abimelech to the Almighty, viz. "In the integrity of my heart have I done this." The former part of his conduct perfectly agrees with what I have juſt obſerved, there lucrative motives could not ſway him, and in the latter he went, although no lucrative motives were in view. But after all that has been remarked in favour of him, he was guilty in the ſight of God, and I apprehend, his guilt conſiſted chiefly in this, namely, that he had a poſitive command from God, not to eat bread, nor drink water in that place. Conſequently, he ought to have received another command from God, to act otherwiſe, before he had acted otherwiſe; he ſhould not have credited the word of a man only, while he had authority from God to the contrary.

A remarkable inſtance, ſimilar to this, we have in Jeremiah, where by reaſon of the Jews' rebellion, God ſold them into the hands of the king of Babylon; and this the prophet foretold, in a manner truly affecting, by wearing a yoke of wood upon his neck, ſignifying, the Jews ſhould wear the Babyloniſh yoke 70 years, and afterwards be reſtored; and all the veſſels of the houſe of the Lord were carried away into Babylon, but one Hananiah propheſied that the Lord would break the yoke of the king of Babylon within the ſpace of two full years, and that the veſſels of the Lord's houſe ſhould be reſtored alſo: Note, there were two prophets and each contradicted other, which are we to believe? One received his revelation from God, and the other propheſied the deluſions which ſprang from his own depraved heart only, in oppoſi-

tion to the command of God. When Hananiah propheſied theſe words, the prophet Jeremiah ſaid, Amen, the Lord do ſo; the Lord perform thy words which thou haſt propheſied: intimating, that he was willing his word ſhould be rendered of none effect, providing ſo great a mercy might be obtained, where ſuch heavy judgments were threatned. But he had reaſon to believe, if the Lord had repented him of the denounced judgments againſt his people, he would have made it known unto his ſervant, as in the caſe of Ahab, who after being threatned with heavy judgments by the prophet, humbled himſelf and walked ſoftly. And the word of the Lord came unto the ſame prophet, ſaying, "Seeſt thou how Ahab humbleth himſelf before me: I will not bring the threatned evil in his days; but in his ſons days," 1 Kings xxi. 29. But the prophet Micaiah, the ſon of Imlah, acted a bolder part than did Jeremiah, for he told the king to his face, that the Lord had put a lying ſpirit in the mouth of all his prophets: and when Zedekiah made him horns of iron and propheſied great things, it nothing diſcouraged Micaiah, he ſtood firm to the words he had declared unto the king in the name of the Lord: and when Zedekiah ſmote Micaiah on the cheek, ſaying, Which way went the Spirit of the Lord from me, to ſpeak unto thee, and Micaiah ſaid, behold, thou ſhalt know in that day when thou goeſt into an inner chamber to hide thyſelf. But I return to obſerve that Hananiah took the yoke from off Jeremiah's neck and broke it, ſaying, "Thus ſaith the Lord, even ſo will I break the yoke of the king of Babylon from off the neck of all nations, within two full years." But the prophet Jeremiah went his way, he ſeemed not to credit this. Note, Micaiah and Jeremiah were aware of the falſe declarations of men, who had received divine revelation from God; but the forementioned prophet was too credulous, and that proved his ruin. After this the word of the Lord came unto Jeremiah,

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and ordered him to go and acquaint Hananiah, that although he had broke the yokes of wood, they ſhould be replaced with yokes of iron; for that people ſhould ſerve the king of Babylon the limited time, and to him the Lord had given the beaſts of the field alſo. When Hananiah propheſied, Jeremiah was ſilent. but he is now prophet in turn as it were, ſent of God and cloathed with divine authority; mark what follows, Hear now Hananiah, the Lord hath not ſent thee, but thou makeſt this people to truſt in a lie. Therefore, thus ſaith the Lord, Behold, I will caſt thee off from the face of the earth, this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the Lord. So Hananiah died in the ſame year, in the ſeventh month: read the 27th. and 28th. chapters of Jeremiah.

From theſe ſacred paſſages many improving reflections might be ſuggeſted. But at preſent I ſhall briefly reduce all to one general head or rule, namely, God's word and command muſt be both believed and obeyed, and all oppoſitions muſt be rejected and trampled under foot, otherwiſe, we are left without excuſe, and of all other men the moſt miſerable; for to neglect or counteract the divine command, no excuſe, no apology will avail. The ſerpent beguiled Eve, and Eve deceived Adam, and the falſe prophet deceived the man of God, but the deceived could not plead guiltleſs before God, nor prevent his righteous judgments from overtaking them. Where now are the horns of iron to puſh the Aſſyrians, as well as the yokes of wood? And alas too, where ſhortly will the deſpiſers of Chriſt and his goſpel be, when He comes to be glorified in his ſaints, and admired in all them that believe; and alſo, to take vengeance upon them that know not God, nor obey the goſpel of his Son. Firſt, ſin introduced death, and becauſe the prophet believed a man rather than God, he was ſlain by a lion. Hananiah was ſwept off the earth, by the beſom of deſtruc-

deſtruction, becauſe he propheſied falſly in the name of the Lord; Ahab and Zedekiah were roaſted in the fire by reaſon of propheſying falſly, Shemiah and his ſeed after him were cut off, becauſe they propheſied falſly, and taught rebellion againſt the Lord, Jeremiah xxix. 22. 31, 32. and if there be any thing in modern times, ſimilar to falſe propheſying in antient times, it is ſubverting the goſpel, and doubtleſs there are many who ſeem zealous for the truth, who are yet aliens to the true faith, and enemies to the croſs of Chriſt: nevertheleſs the foundation of God ſtandeth ſure, and happy the man who buildeth thereon, and continueth unto the end, for the ſame ſhall be ſaved. But our bleſſed Saviour aſſures us, that they ſhall come from the Eaſt and Weſt, and ſit down with Abraham; while the children of the kingdom ſhall be ſhut out, that is, all ſuch as have ſitten under the light of the goſpel, and rejected it. Hence it is evident, that to counteract any precept of the goſpel, and preach an oppoſite doctrine than what is exhibited in the goſpel, is at the ſame time to teach rebellion againſt the Lord, and this has been ſufficiently illuſtrated from the foregoing obſervations. And ſurely, it is a heavy charge, and dreadful to thoſe whom it may concern. Under the Moſaic law, the Jews were ordered to keep its precepts diligently, 'for it was their life,' and the precepts of the goſpel are equally binding, they are our life alſo, death and life are ſet before us, the bleſſing and the curſe, and as we underſtand the nature of each, we are to chuſe for ourſelves, for God will not force men to be happy, neither is heaven an uninhabited iſland, that men muſt be tranſported thither againſt their will; and let this be remembred, that the goſpel is a divine fabrick which God and not man hath built, therefore the man who attempts to make any alteration in the goſpel plan, may be conſidered as pulling to pieces God's handy-work, and rebelling againſt him, this will prove bitterneſs in the end, it is hard

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for a man to kick againſt the pricks; "Heaven and earth may paſs away, but the word of the Lord endureth for ever, and the purpoſes of his heart to a thouſand generations." Its true, the deciſions of men may ſomewhat darken and deform the appearance of things, but cannot in the leaſt change their nature, the Attributes of the Deity are immutable, and his perfections inſcrutable. It therefore becomes us to adore, what we cannot comprehend, "For who in ſearching can find out God." He fills immenſity with his preſence, and dwells in light inacceſſible, and full of glory.

Waving many things that might be mentioned, I haſten to obſerve that the time of ignorance God winked at, but now warneth all men every where to repent, and this we know, it hath pleaſed God to make ample proviſion to cure men of their ignorance, in order that they may be enlightned with the knowledge of the truth. But if any ſhut their eyes againſt that bleſſed light, and ſtop their ears leſt they ſhould hear and be healed, I know of no remedy. Rather are they in danger to fall under that awful ſentence, "Behold! ye deſpiſers, and wonder and periſh," for ye have rejected the counſel of God againſt yourſelves, and he that rejecteth infinite love, ſhall be made to tremble at infinite wrath. When they ſhall cry to the hills to fall on them, and the rocks to cover them from him who ſits upon the throne, and from the wrath of the Lamb, Rev. vi. 16. But all who embrace Chriſt as their God and Saviour, and flee to his blood for the remiſſion of their ſins, ſhall obtain the end of their faith, even the ſalvation of their ſouls, for on them the ſecond death hath no power, by virtue of the great atonement. But Mr. Lindſey affirms that the reading in our Bibles is not to be depended upon: if this be true, the Bible can be of no uſe to us, and I had almoſt ſaid religion as little, ſeeing we are yet in the dark, and know not how to act.

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He likewiſe affirms that Chriſt was a mere man only; now to this I anſwer, that the ear trieth words as the mouth taſteth meats, and to uſe the words of Elihu ſo well adapted for my purpoſe, There is a ſpirit in man, and the inſpiration of the Almighty giveth him underſtanding, thoſe men who are ſaid to be great and learned, are not always wiſe, nevertheleſs, neither do the aged underſtand judgment. Agreeably to this are the words of Chriſt, "Thou haſt hid theſe things from the wiſe and prudent, and revealed them unto babes, even ſo Father, for ſo it ſeemed good unto thee." St. James thus, "If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him; but let him aſk in faith, nothing wavering: for he that wavereth is like a wave of the ſea, driven with the wind and toſſed." And may not I add, let him not fail to pray to God for an enlightned underſtanding, and he ſhall know of the doctrine, whither it be of God. "The ſecret of the Lord, is with them that fear him, in all thy ways acknowledge him, and lean not upon thine own underſtanding." Job tells us, That to fear God is the trueſt wiſdom, and to depart from evil an evident mark of a well refined underſtanding. Solomon thus, "The fear of the Lord is a fountain of life to depart from the ſnares of death: for the Lord layeth up ſound wiſdom for the righteous. He is a buckler to them that fear him, and walk uprightly. Happy the man that findeth wiſdom, and getteth underſtanding, for the merchandiſe of it is better than ſilver, and the gain thereof than fine gold. She is more precious than rubies, ſhe is a tree of life to them that lay hold upon her, and happy is every one that retaineth her, Wiſdom is the principal thing, therefore get wiſdom, and with all thy gettings, get underſtanding; exalt her, and ſhe ſhall promote thee, yea, ſhe ſhall bring thee to honour, when thou doſt embrace her. She ſhall give to thine head an ornament

ment of grace, a crown of glory ſhall ſhe deliver unto thee," &c. Theſe ſelected paſſages point out the happy conſequences that accrue from the fear of God and obedience to the goſpel, the oppoſite characters are ſummed up in few words, viz. "Tribulation and anguiſh upon every ſoul of man that doth evil." For God is no reſpecter of perſons, ſince life and immortality were brought to light through the goſpel, men are become acquainted with the method of ſalvation, and knowledge of their duty. Hence their awful mandate warns all men every-where to repent; God no longer winks; but, poſitively aſſures us, every man's condemnation is owing to himſelf, ſeeing death and life are ſet before him, the bleſſing and the curſe.

Now, in all matters of importance, it becomes every man to get acquainted with the nature of things himſelf, that he may not be under the neceſſity of truſting his all to others, and put it in their power to deceive him, and this is equally juſt, whether we conſider it reſpecting things of a ſpiritual nature, or apply it to temporal concerns; for inſtance, a man may be diligent in buſineſs and acquire great wealth, and yet he may ſuffer himſelf to be overcome, by the artful inſinuations of deſigning men, and by ſuch culpable ſimplicity: he who yeſterday was poſſeſſed of wealth and affluence, and thought his mountain ſtood ſtrong, may to-day be reduced to penury and want, and take up a lamentation over the inſtability of all human affairs, and of every enjoyment under the ſun: from whence it is evident, be mens deſigns ever ſo good, they muſt fall if they are miſled, and this has been ſufficiently proved from the above-mentioned prophets, prieſts and people, as well as the preſent conſideration: and ſurely, it is a matter of the laſt and greateſt importance, for a man to know his duty, and faithfully to perform it, it may be called the whole of man. This is life eternal to know the only true God, and his Son Jeſus Chriſt, whom he hath ſent, theſe

words are copious in their meaning, and extenſive in their nature, they include obedience to the goſpel, faith and practice, and every other duty incumbent upon the Chriſtian during his pilgrimage-journey through life: it is not barely ſpeculative knowledge which is here meant, or the aſſent of the underſtanding only, no, it is a well-grounded hope through faith in Chriſt, and a well-regulated life and conduct, productive of good works, it is the man who hungers and thirſts after righteouſneſs, and breathes with holy ardour after God, even the living God, whoſe precepts are ſweet to his deſire, as the honey to his taſte, whoſe commands are more precious in his eſteem, than thouſands of gold and ſilver, and can ſay with David, "O how I love thy law:" it is not a hearer of the word only, but a doer of the will of God, this man ſhall be bleſſed in his deed. Now, ſuch a one may be ſaid to be poſſeſſed of a ſaving knowledge, having paſſed from death unto life, being reconciled to God through the death of his Son.

But, who is capable of thus knowing, and thus acting, it may be aſked? Surely, not an ignorant man it is anſwered, for of this we may reſt aſſured, that a good life can no more grow upon a wrong faith, then grapes can grow upon thiſtles. Note, The ſincerity of the people found not acceptance with God, who ſuffered themſelves to be milled, by lying prieſts and falſe prophets. But that we may be better able to reſolve the above queſtion, we would do well to take Chriſt's advice, viz. "Search the Scriptures, for in them we have eternal life, and they are they which teſtify of him." Now the Scriptures teach us that Chriſt dwelt in glory with the Father before the world began, and that He and the Father are one: read 1 Tim. iii. 16. "And without controverſy great is the myſtery of godlineſs, God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received

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up into glory: Give thanks unto the Father, who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveneſs of ſins, for by Him, were all things created, that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities: or powers, all things were created by him, and for him; and he is before all things, and by Him all things conſiſt, for it pleaſed the Father, that in him ſhould all fulneſs dwell," Col. i. 12, 13, 14, 15, 16, 17, 19. Now theſe paſſages prove Chriſt to be God manifeſt in the fleſh, ſeen of angels, &c. But if the Bible be wrong tranſlated theſe paſſages are invalid of courſe, let us try ſome other. See Philip. ii. 5, 6, 7, 8, 9, 10, 11. "Let this mind be in you, which was alſo in Chriſt Jeſus, who, being in the form of God, thought it not robbery to be equal with God; but made Himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs: wherefore God alſo hath highly exalted him, and given him a name which is above every name. That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth, and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father." The 53d. of Iſaiah perfectly agrees with theſe paſſages; and theſe men did not ſpeak from their own natural feelings, temper and education; no, they were infallibly inſpired, and ſpoke as the Spirit of God gave them utterance.

But here it may not be improper to obſerve, when Jeremiah was ſent of God to propheſy the Iſraelites captivity into Babylon, he was ordered to wear yokes of wood upon his neck, at the ſame time, as a token of the certainty of that prediction; and who but

Hananiah to come in the preſence of the Jews, and break the yokes of wood, and propheſy contrary to all that Jeremiah did, but what ſaid he, when Jeremiah propheſied his doom, I preſume he was ſpeechleſs, we hear of nothing he had to ſay, he ſtood ſelf-convicted, and ſelf-condemned, he knew the meſſage was from God, he muſt die for his rebellion, perhaps his heart ſunk within him, like Nabal's after his wine, or rather divine terror overwhelmed him, ſo dreadful a thing it is to tamper with Omnipotence, and wage war againſt the Almighty. Who ever acted thus and proſpered?

But are there not men amongſt us, ſimiliar to theſe, who come forward and boldly contradict the ſtrongeſt demonſtrations in both the Old and New Teſtament, did they know the hazard they run, it would make them tremble, "Knowing the terrors of the Lord, we "perſuade men," ſaith the apoſtle. But who can perſuade them, ſeeing they are ſteeled againſt conviction. But I ſhall not enlarge, only this, their hearts will fail when fear cometh as deſolation, and deſtruction like a whirlwind.

Further, Chriſt tells us, Wiſdom will be juſtified of all her children. And the apoſtle affirms, Where the goſpel is hid, it is hid to them that are loſt; and with reſpect to what I have now in hand, I have only to ſay, I will not, I dare not knowingly handle the word of God deceitfully, for the man that knowingly adds to the goſpel, or diminiſhes from it, him hath God threatened with eternal baniſhment from his preſence. But the man that makes the beſt uſe of the judgment he is already poſſeſt of, is the moſt likely to gain more; ſimilar to him that made good improvement of the five talents, and received this gracious anſwer, Well done, good and faithful ſervant; a plain demonſtration, he was advanced by reaſon of his fidelity, for as the apoſtle well obſerves, God accept-

cepteth of a man according to what he hath, and not according to what he hath not.

I come now to take notice of Mr. Lindſey's obſervation, reſpecting thoſe children, who embrace their father's religion, without underſtanding the nature of it themſelves, I acknowledge it a juſt reaſon why ſo many are miſled. But ſhall here endeavour to convince my reader, that I have not embraced my father's religion, merely becauſe it was his, but that I underſtand ſomething of it myſelf alſo, and firſt, I propoſe to make a few obſervations reſpecting the world when it was made, and man at firſt created; and as I ſhall be able to recollect ſeveral paſſages without turning to ſeek for them, I hope the reader will excuſe me from naming every chapter and verſe, (as I have the Ladies' tea table to attend, and various other things demand my attention which clip the wings of my time).

Firſt, God made man upright, but he ſoon ſought out many inventions, and ſtill continues ſeeking, Man being in honour continued not. When God at firſt created man, he created him a pure and ſpotleſs being, holy, happy, innocent and upright, and ſtamped him with his own moſt bleſſed image, and inſpired him with reaſon and reflection, ſo that he might contemplate the wonders of his all-creating power. And God made this earth for his uſe, and dwelling-place, together with all its glories and conveniences. And the Lord God cauſed to grow every tree that was pleaſing to the ſight, &c. Hence it is evident, God meant to pleaſe and entertain, as well as nouriſh his favourite creature MAN; for man was highly honoured of God, and endowed with every noble accompliſhment which could dignify his nature, or complete his happineſs, and was indulged with every requiſite, ſuitable to pleaſe the eye, entertain the ear, gratify the deſire, ſweeten the taſte, and make glad the heart.

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In a word, it pleaſed God to honour him with every thing great and good: and for him he prepared a noble and elegant reception; for the beauties of the gay creation, while yet in their native ſplendor (and untarniſhed with the curſe), were all more particularly confined to one place, for the uſe and pleaſure of man. And reſpecting the different countries we find recorded in Geneſis ii. 9. and five following verſes, viz. a river went out of Eden to water the garden, and from thence it was parted and became into four heads. And the richneſs of the countries is there deſcribed, informing that they produced gold and onyx ſtones; and in the garden grew every tree that was good for food, and pleaſing to the ſight; for the creation appeared then in perfection, but now in deformity: it was then ſhining with ineffable effulgence, innocence and beauty; but through diſobedience, ſin and death have been introduced, and diſorder, miſery and confuſion enſued. Hence ſin hath ſtained our nature, and eclipſed every beauty we behold: the ſilver is changed, and the fine gold become dim. In a word, nature at large hath undergone a general (as well as a diſmal) change, both animate and inanimate. Hence death like a ſcythe hath mown down the human race; and although others ſpring up, yet death continues cutting them down; yea, and will continue, till the lateſt born of Adam's poſterity be poiſoned with its invenomed teeth, and fall a victim to its unrelenting fury. Hence wars and bloodſhed, and every evil work have been introduced, and ſometimes become prevalent. Hence pleaſant countries and beautiful landſcapes have become a wilderneſs, and populous cities laid waſte and deſolate. Hence judgments unmixed with mercy have viſited the earth, for the wickedneſs of them that dwell therein.

Further, when God made all other creatures, male and female created he them; but God created man in his own image, in the image of God created he

he him. Now, other creatures of every kind had each his lovely mate, or an agreeable companion; but man, his favourite man, was alone; and God ſaw this, and it pleaſed God to make an addition to his happineſs, by making an help-meet for him alſo. Note, "And the Lord God ſaid, It is not good that man ſhould be alone, I will make him an help-meet for him. And the Lord God cauſed a deep ſleep to fall upon Adam; and he ſlept, and He took out one of the ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam ſaid, This is now bone of my bones, and fleſh of my fleſh, ſhe ſhall be called Woman, becauſe ſhe was taken out of man." Adam at that time gave an evident proof with what wonderful wiſdom and energy he was poſſeſt of, while he breathed in a ſtate of innocence: for we read, "The Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept;" he ſaw not, he felt not, when God took the rib from his ſide. But when he awoke, lo! he knew all that God had done: he knew that the woman was bone of his bones, and fleſh of his fleſh; and that ſhe was made to be his companion and boſom friend. "Therefore ſhall a man leave his father and his mother (ſays he), and cleave unto his wife, and they ſhall be one fleſh." And this he ſpoke of ſucceeding generations, and not of himſelf. And when he beheld his own image walking before him with an eaſy graceful air, and unaffected attitude, doubtleſs his affections were united to the lovely ſtranger in the moſt endearing manner. Eve was not born as other women, ſhe was caſt in God's own mould, and made and faſhioned by his hands; and therefore, well might Adam love and admire her; ſhe was without deceit or deception, and without ſpot or wrinkle; ſhe was beautiful without and within; and although ſhe had no covering to her body, yet

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ſhe was arrayed in innocence, and this preſerved her from ſhame. In a word, their affections were linked together by him who ordereth all things well.

Further, Eve was made on purpoſe to be an help-meet for the man. And therefore, her love and affection towards Adam were not ſhort to that of his towards her: Nay, but perhaps ſhe excelled him in this; for in David's lamentations for Jonathan, when he would pay the higheſt encomiums to the memory of his truſty friend, he runs it thus, "Thy love to me was wonderful (ſays he), paſſing the love of women." From whence it appears, David thought he could not compare Jonathan's regard for him to any thing greater than the love of women. But if any are inclined to argue that the love and affections of Eve were not united to Adam in the moſt endearing manner, it might be conſidered as pointing out a flaw in the handy-work of the Almighty, and imputing that method of proceeding to him, which is incompatible with his godly wiſdom. For inſtance, have we not ſeen arbitrary parents who, through lucrative motives have joined their children to thoſe whoſe affections were foreign to each other; and what was the reſult, but miſery and confuſion, inſtead of happineſs and comfort? And dare we impute that method of proceeding to the Almighty, which is ſo condemnable in men? Surely no: "The righteous Judge of all the earth will do right." I ſhall here draw a reflection or two from the nature of things: Firſt, He that made the eye, ſhall he not ſee? He that formed the ear, ſhall he himſelf not hear? He that made the beating pulſe and heaving lungs, and inſpired that noble faculty of the mind, capable of contemplating; and gave to every other faculty their various ſprings of action, Shall He not know? He that built this curious fabric, and placed every nerve and muſcle with ſuch wondrous ſkill, Shall His deſigns now be fruſtrate and prove abortive? Surely no: He is poſ-

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ſeſt of infinite Wiſdom and Almighty Power, to execute all His pleaſure.

Further, while our firſt parents continued in a ſtate of innocence, God frequently viſited their bleſt abodes, and honoured them with his viſible preſence, and there were frequent union and communion between God and his creatures: but this was a ſhort lived happineſs, for man rebelled and broke God's law. Hence, an impenetrable vail ſeparated for a while between him and theſe ineffable glories; "For God is of purer eyes, than to behold iniquity, but with the utmoſt deteſtation and abhorrence, and the wicked, He ſeeth afar off." Hence, man was ſeized with terror and diſmay; fear, remorſe, and ſhame, became his inſeparable companions. For, in eating the forbidden fruit, man became a rebel to God's government, and God became his enemy: and by reaſon of ſin and guilt, man fled to hide himſelf from the preſence of the Lord God. Hence, man became the degenerate plant of a ſtrange vine; at leaſt, he was eſtranged from God, from felicity and happineſs, and this was a dreadful change; baniſhed from the ſeat of happineſs and bowers of bliſs, never more to imprint that ſacred ground with the ſole of his foot; and a ſword of God's own making was prepared, which turned every way to prevent his return.

When God placed man in the garden of Eden, He ſtrictly charged him, upon the penalty of death, not to eat of the tree of life, ſaying, "In the day that thou eateſt thereof, thou ſhalt ſurely die." And on that day, he died in a twofold ſenſe, viz. a temporal and ſpiritual, and was liable to eternal death: he was under this ſentence, in conſequence of God's broken law, for God's juſtice was ready to apprehend and arreſt him, and execute the vengeance due to his demerit; for by God's law, he was a condemned criminal, who could not claim a right or title, to one moments reprieve: and therefore, If the judge could

find means either to reſpite or ſave him, through the interpoſition of mercy, it was the workings of infinite wiſdom, love and good will. Hence, every moment of time, was a moment of mercy, for his crimes were of ſuch enormous nature, that like the blood of Abel, they cried for vengeance, and if God had been ſtrict to mark iniquity, final miſery muſt have been his portion. But, man's deſerved puniſhment was tranſferred to his Surety. Nevertheleſs, his loſs was apparently great. For, God made man holy and happy: but man made himſelf ſinful, and ſin made him miſerable, and the further we trace this ſource of miſery, the more wretchedneſs we ſhall diſcover. For our firſt parents fell not alone, but all their poſterity with them, "By one man ſin entered into the world, and ſo death by ſin, hath paſſed upon all men, for that all have ſinned." Conſequently, the lateſt born ſons and daughters of the human race, are equally involved in the firſt tranſgreſſion; and they too, muſt drink the nauſeous mixture, and wring out the bitter dregs: they too muſt fall a prey to the king of terrors. For the pale horſe and his rider, ſhall go on conquering and to conquer, in proud triumph without exceptions. The perſon of the prince, and the peaſant, are alike to him; He regardeth not the cry of the orphan, he is deaf to the complaint of the widow: neither can the tears of the deſtitute and needy, inſpire him with pity, the oppreſſed and oppreſſor are alike his prey, he will not liſten to the intreaties of the poor, and regardeth not the wealth of the rich, he bringeth the king and the beggar upon a level, he will not be allured by gold, and the choiceſt ſilver, ſuiteth not his taſte. But, he thirſteth for human blood, and for this purpoſe, he demandeth of every man his life; and is ſo eager and intenſe in his purſuit, that wealth and wiſdom cannot buy its ranſom, nor thouſands of gold and ſilver, purchaſe one moment's reprieve. He is perpetually ſatiaing himſelf with human blood,

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but ſaith not it is enough, he is the deſtroyer of our race, and ſhall infinitely and more effectually extinguiſh it, than did the flood of Noah; for then, one family was ſpared, out of which aroſe nations, tongues, and kindreds. But lo! he will not ſuffer a man to eſcape, he is an archer peculiar to himſelf, who can ſhoot to an hair's breadth, and not miſs; and his arrows are promiſcuouſly, unceaſingly, and unweariedly flying around, ſo that his ſlain fall like ſheaves behind the reapers: and he will continue to hunt for the precious life, till he hath ſlain the lateſt born of Adam's poſterity.

Once more, although man's deſerved puniſhment be transferred to the Surety, yet we may conſider every man, as now living under the ſentence of death, for his time is limited, and the bounds are ſet, which he cannot paſs, and every man hath a reprieve granted; and how far the bounds will reach, mortals cannot tell. Only this, ſome enjoy a few more riſing and ſetting ſuns than others. But, death is a debt which all muſt pay at laſt: we muſt all deſcend to the tomb, the houſe appointed for all living. And, lo! while ſome are flattering themſelves with deluſive dreams and pleaſing proſpects, they are carried ſuddenly to their long home, while their breaſts are yet full of milk, and their bones moiſtned with marrow, and their deſires full fraught with the ſpring-tide hopes of tranſitory felicity. But the grand intruder bends his bow, pulls his arrows to the head and lets fly his ſhafts, and quick as the forked lightning, the intended victim bows and falls to riſe no more, till the final conſummation of all things, and all theſe phantoms of felicity, are buried in the ſame grave with their deluded maſter.

Hence it is evident, that, however men may be renowned, or diſtinguiſhed for ſtrength, valour, and victory, in the preſent ſtate of things; yet, ſhortly he muſt engage with an enemy, where ſtrength and

valour will have no ſhare. Behold! the adverſary is on his way, the formidable appearance of whom, will make the ſtouteſt heart to faint; and there is no diſcharge in that war, and by him the feigned Hero, ſhall be diſcomfited, and all his boaſted glories become tarniſhed in the duſt; himſelf, will ſink into oblivion, and moulder in corruption. And therefore, however thou mayeſt boaſt of thy noble birth, or worthy anceſtors and preſent accompliſhments, Yet theſe, O man! are thy deſtined deſtinctions at laſt, or rather, theſe are the wages of ſin, and the fruit of man's rebellion. From whence it is evident, that human miſery of every kind, was conceived in the womb of ſin; for if man had committed no ſin, he would have known no ſorrow, labour and diſappointment are children of the ſame mother; for our firſt parents eating the forbidden fruit, may be compared to a little leaven, which leaveneth the whole lump: and this may be called the leproſy of ſin, that ſpreads itſelf over every member of the body, and faculty of the ſoul; ſo that every heart becomes filthy and unclean in the ſight of God, for the waters are corrupted at the fountain head. Hence, all and every ſtream is infected, down to the lateſt drop of beings which ſhall run through the channel of human life; and whereever the ſeeds of human life are ſown, this inbred poiſon will grow up with them, and death at laſt cut them down. All theſe are the effects of ſin and the curſe, the ground is curſed for thy ſake, thorns and thiſtles ſhall it bring forth unto thee, thou ſhalt earn thy bread with the ſweat of thy brow; and in ſorrow ſhalt thou eat thereof, all the days of thy life: the moſt promiſing proſpect ſhall frequently prove abortive, the deſire of the eyes taken away with a ſtroke, and evil coming from that quarter where leaſt expected, the firſt family experienced that, a day that I looked not for, hath overtaken me, is the language of many. But I return.

Mr.

Mr. Lindſey mentions, that Jews and Mahometans, enjoy a purer ſyſtem of religion than Chriſtians: the Jews to their praiſe, have never ſwerved from the worſhip of the One true God, and in this the Mahometans excel the bulk of Chriſtians, &c. &c. Firſt, I acknowledge that the Jews once worſhipped God according to his own appointment, under the Moſaic law. But they rejected the goſpel diſpenſation, which was according to divine appointment alſo, and equally binding.

I ſhall briefly take notice of both, then point out in few words, how and in what manner religion hath undergone a change. Firſt, The Jews received the law and commandments from God's mouth, amidſt thunders and lightning and fire, and as the ſmoke of a furnace, at this awful ſight, the people did greatly quake and tremble, and for very fear removed themſelves afar off. While the face of Moſes upon the mount was brilliant with the divine effulgence and the mount became ſenſitive, and trembled as well as the people, the whole mount quaked greatly, and all the people heard God ſpeak too, and this was by God's appointment, Exod. xix. 9. And frequently the Jews ſaw the glory of the Lord, at the tabernacle of the congregation; and the glory of the Lord filled the houſe. And God gave them directions after what manner they ſhould go out to war, and how to act to obtain the victory. Almighty power was ſtill exerting itſelf in their favour, working with them and for them. They ſaw His wonderful works at the dividing of the ſea, the Red-ſea, they were conducted through the wilderneſs in a wonderful manner, guided and guarded by a pillar of cloud by day, and a pillar of fire by night. The ſtrength of Iſrael was their ſhield: and with a ſtrong hand, and ſtretched-out arm, He protected and bare them on eagle's wings. Firſt, they ſpoiled the Egyptians then they were drowned for their ſake, they eat manna in the wilderneſs, and drank

drank water from the rock, which followed them all the way. The Lord fed them forty years by a miracle, during which time their ſhoes waxed not old upon their feet; they heard God's voice from the midſt of the fire, but ſaw no ſimilitude, they ſaw the earth open her mouth and ſwallow up the rebels, and fled at the cry of them, they ſaw the fire of the Lord come down upon the fat of the burnt-offering, and conſume it. And when the people ſaw it, they ſhouted, and fell down and worſhipped, and the glory of the Lord appeared unto all the people.

Hence it is obvious, if they enjoyed His mercy and loving-kindneſs, they experienced his dreadful judgements alſo, by reaſon of their rebellion. Witneſs the plague deſtroying them, fiery ſerpents biting them, and a fire unblown conſuming them, Lev. ix. 24. Num. ii. 16. xvi. 34, 35, 49. In a word, they ſaw His wonderful works, and felt His Almighty power, exerted both for them, and againſt them, from what has now been mentioned, and much more which might be added; it is reaſonable to ſuppoſe, that from henceforth the Iſraelites would never more have been found guilty of groſs idolatry, and turning aſide to lies; but their conduct prov'd it otherwiſe, for they ſoon rebelled againſt their Almighty Deliverer, and turned a deaf ear to both His commands and threatings, ſudden and unexpected were their backſlidings. Now they receive the divine command with trembling, and promiſe perpetual obedience: anon, they revolt, and like a deceitful bow turn quickly aſide, and God is not in all their thoughts, they baniſh his preſence from their minds, and His precepts are of no value in their eſteem. Note, But they ſay of the Molten-Calf, Behold thy gods, O Iſrael! which brought thee out of the land of Egypt, and they kneel to worſhip the gods of gold, and offer ſacrifice to the work of men's hands. O Iſrael! whither art thou fallen, fooliſh and unwiſe,

thus

thus to requite the Lord thy Maker, Shield, and Deliverer.

Before I go further, allow me to obſerve, Mr. L. ſays, the Jews to their praiſe, never ſwerved from the worſhip of the one true God, and is it not evident that they were always ſwerving, if the reading in our Bibles may be depended upon, but that is like many other arguments Lindſey makes uſe of, little worth, and theſe are mine honeſt concluſions.

I ſhall now draw an obſervation from their conduct, and briefly apply it to ourſelves. Firſt, He who pretends to keep the whole law, and yet offends in one point, is guilty of all: and in like manner, he that knowingly ſubverts God's word by contradicting the goſpel, will be found guilty of rebellion againſt Him, ſimilar to thoſe Jews, although not of ſo groſs a nature. Our bleſſed Saviour aſſures us, that whoſoever cometh not in at the door of the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber; that is, whoſoever maintains any points of doctrine prohibited in the goſpel, comes under this denomination, its no matter whether he calls himſelf Chriſtian, Jew or Greek, for that is his character. The apoſtle thus, "If they who deſpiſed Moſes' law, died without mercy, of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was ſanctified, an unholy thing, and done deſpite unto the Spirit of grace." Hence it is obvious, that all violaters of the goſpel muſt periſh without mercy, if they die without repentance.

Having now not only acknowledged but alſo proved the juſtneſs of the Jews' religion under the Moſaic diſpenſation, I proceed to point out, in what manner religion hath undergone a conſiderable change, in conſequence of which, the Jews remain in error and unbelief. And, firſt, I mean to obſerve, that all the

rites

rites and ceremonies, all the burnt-offerings and ſacrifices under the Moſaic law, were only types and figures of the true. But when Chriſt had made an end of offering Himſelf for ſin, He ſat down for ever on the right hand of Power, Hence rites and ceremonies were done away, Hence burnt-offerings, ſacrifices and circumciſion were finally aboliſhed; and hence propheſying ceaſed, for this was the full accompliſhment of all that the fathers wrote, or the prophets propheſied. I farther obſerve, that the apoſtles and diſciples of Chriſt did not propheſy, they only declared what they had ſeen and heard: the Sabbath underwent a change too, and this was done in honour of Chriſt, "The law came by Moſes, but grace and truth by Jeſus Chriſt, and we are now juſtified from all things, which we could not be by the law of Moſes." Now put all theſe together, and tell me whether religion hath undergone a change or not; but if any are inclined to contradict me, I would only aſk them, Why the Moſaic law was diſcontinued, or what was meant and intended by it when in force? Note, all before Chriſt was only foretelling what was to be done, and the benefits that accrue from thence, all which came to paſs accordingly: and all the true teachers after Chriſt have been proving and explaining this; but here I exclude falſe teachers and ſceptics, who hold the truth in unrighteouſneſs. If any man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs, he is proud, knowing nothing, doating about queſtions, and ſtrifes of words, whereof cometh envy, perverſe diſputings of men of corrupt minds, and deſtitute of the truth," 1 Tim. vi. 3, 4, 5. I have already obſerved that the Moſaic law was delivered amidſt fire and tempeſt, and at the promulgation of the goſpel, God teſtified that it was from Him alſo, by mighty ſigns and by wonders.

And

And here it may not be improper to obſerve, that, although rites and ceremonies, propheſying and circumciſion were laid aſide, when the goſpel was promulgate, yet infallible Inſpiration was carried on till the goſpel was eſtabliſhed, in order that every unprejudiced mind might be fully ſatisfied that this change was of God; but notwithſtanding all this, the Jews, the rebellious and hardned Jews remain in error and unbelief.

I return to our bleſſed Saviour, who walked upon the ſea, and the winds and ſea obeyed him, and diſeaſe and death were obedient to his command, never man ſpoke like this man, was acknowledged by many; and never man acted like this man; we read of none who had power over the elements; but they knew their ſovereign Lord; the devils acknowledged Chriſt to be the Son of God, and cried out, Art Thou come to torment us before the time? Sodom and Gomorrah will riſe up in judgment againſt ſome men, and I think it may be ſaid, devils will riſe up againſt ſome alſo: but it was fear made the devils cry out, they found he was poſſeſt of Almighty power, againſt which they could not ſtand. Further, Nature ſeemed in one general convulſion, when the Son of God was ſuffering; the earth rolling and quaking, and men's hearts trembling and failing; the temple was rent in twain from the top to the bottom, and there was darkneſs over the whole earth, for a certain time; and the graves opened, the dead aroſe and came forth, the rocks rent, the ſun was darkened. And at that awful juncture, many were both convinced and converted, acknowledging that Chriſt was the Son of God: while others ſmote upon their breaſts, conſcious they were guilty of the moſt ineffable cruelty and ingratitude againſt Him, who was perfect purity and innocence, and whoſe mercy and compaſſion were all divine. Once more, God ſpoke from the midſt of the fire, when the law was delivered, and God proclaimed

from heaven in the ears of men on earth, ſaying, "This is my beloved Son, in whom I am well pleaſed, hear ye Him." Theſe things conſidered, and many more that might be mentioned, there are as clear demonſtrations that Chriſt was the Son of God; and that religion hath undergone a change too; and alſo, that the Jews remain in error and unbelief, as there are that the Jews received the law from God's mouth. But then Dr. Jorton, Father Paul of Venice, and Mahomet, will not admit of it; and others equally miſled. I have only to ſay, thoſe who prefer the words of ſilly men, above the declarations of Almighty God, they know the conſequence from the forementioned prophets, prieſts and people.

Further, when man had ſunk himſelf in the gulf of ſin and ineffable miſery, a ſtate even hopeleſs and helpleſs, God had compaſſion upon him, and contrived a method of recovery, by ſending His Son to take our nature upon Him, in order that He might repair the breaches of the law, and ſatisfy God's injured juſtice, in our room and ſtead. Chriſt having done this for his people, He is made juſtification, ſanctification, full and complete redemption, to all that believe. But the nature of Chriſt's incarnation is a myſtery to angels, and how much more to us, it is a myſtery which angels deſire to look into. The firſt chapter of Luke's goſpel, gives the ſtrongeſt demonſtration reſpecting this, that can be offered, ſufficient to convince all that deſire to adhere to truth, and indeed, one would think it impoſſible for men, either to ſhut their eyes or their hearts, againſt theſe truths, did not experience prove it otherwiſe. Firſt, An Angel was ſent to the virgin Mary, to acquaint her that ſhe had found favour with God, "And when the Angel came in unto her, he ſaid, Hail thou that art highly favoured, The Lord is with thee, bleſſed art thou among women, and behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhall call

call his Name Jeſus. Then Mary ſaid unto the Angel, How can this be, ſeeing I know not a man? And the Angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee; therefore alſo, that Holy Thing which ſhall be born of thee, ſhall be called the Son of God: for with God all things are poſſible." This paſſage contains a brief narrative reſpecting Chriſt's incarnation. It is a divine Myſtery, and our ſhallow underſtanding comprehendeth it not: But with God nothing ſhall be impoſſible, Luke i. 37. And the wonderful Myſtery reſpecting the Virgin Mary had not a parallel, yet ſhe believed God's word would be accompliſhed in its ſeaſon; and her own experience confirmed it: and God's word is recorded, that we ſhould believe alſo, otherwiſe, we reject the counſel of God againſt ourſelves.

I ſhall here mention three ſpecial interpoſitions of the divine conduct reſpecting children, yet they are infinitely different from that of Chriſt. The firſt is Hannah wreſtling with God for a ſon; and like Jacob ſhe had power with God and prevailed. And the ſecond is Manoah's wife, when barren; an angel was ſent to her with the glad tidings that ſhe ſhould concecive a ſon, together with inſtructions how to conduct herſelf. The third conception is that of John the Baptiſt, forerunner to Chriſt: An angel came and acquainted Zecharias of the wonderful event; and at the ſame time deprived him of the uſe of ſpeech, becauſe of his unbelief. But lo! the manner of all theſe was very different from Chriſt's conception. Elkanah knew his wife, and the Lord remembered her, but Mary knew not a man: The Holy Ghoſt came upon her, and the power of the Higheſt overſhadowed her. And how the divine nature operated we know not, neither is it a myſtery we ought to pry into, "Secret things belong unto the Lord our God, but revealed things to us and to our children

for ever." Now it is revealed to us by God and angels, that Chriſt is the Son of God; and therefore I am at a loſs to know how we can any longer doubt of it, except, like Jeruſalem, we know not the things which belong to our peace, and are bent upon deſtruction. Again, men divinely inſpired, and many other primitive Chriſtians, became Martyrs for Chriſt's ſake and the goſpel; and gave teſtimony that He was their God and Saviour, by ſealing this great truth with their blood; they loved not their lives unto the death, when his cauſe called them to ſuffer. And from ſo great a cloud of witneſſes, "How ſhall we eſcape, if we neglect ſo great ſalvation."

I proceed to offer further proofs that Chriſt is the Son of God. Matth. i. 18. to the end. "Now the birth of Jeſus Chriſt was on this wiſe, When as His mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt. Then Joſeph her huſband being a juſt man, and not willing to make her a public example, was minded to put her away privily. But while he thought on theſe things, Behold! the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghoſt: and ſhe ſhall bring forth a Son, and they ſhall call His name Jeſus; for He ſhall ſave His people from their ſins. Now all this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying, Behold! a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call His name Emmanuel, which, being interpreted, is, God with us. Then Joſeph being raiſed from ſleep, did as the angel of the Lord commanded him; and took unto him his wife, and knew her not till ſhe had brought forth her firſt-born Son, and he called His name Jeſus," &c. The next thing to be taken notice of, is the three wiſe men of the Eaſt, who came to worſhip Chriſt

at

at Bethlehem, being led thither by a Star. And ſurely this was a myſterious thing which came to paſs: for we find the Star went before them, till they came to Bethlehem, and it ſtood over where Chriſt was. When they ſaw the Star, they rejoiced with exceeding great joy: and when they were come into the houſe, they found the young Child with Mary His mother, and fell down and worſhipped Him. And having opened their treaſures, they preſented unto Him gold, frankincenſe, myrrh, &c. And being warned of God in a dream not to return to Herod, they went into their own country another way. They were introduced to Herod before they came to Bethlehem; and Herod, under pretence of going to worſhip Chriſt, appointed the wiſe men to come again, and let him know where Chriſt was. But when Herod ſaw that he was mocked of the wiſe men, he ſent and ſlew all the young children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time he had diligently enquired of the wiſe men.

At that time, I think, Herod exhibited as cruel and bloody a tragedy as ever was known in the annals of hiſtory, antient or modern. And what greatly aggravated his crime was, the innocent victims had given no offence; there was not the ſhadow of provocation on the ſufferers part. But the tender mercies of the wicked are cruel, and the houſe divided againſt itſelf cannot ſtand. Thus Herod's deſtruction lingred not, for he ſoon quitted the ſtage of life, to appear before the impartial tribunal, to anſwer for his awful guilt and demerit. Herod the Tetrarch alſo ſlew John the Baptiſt, who was poſſeſt of a life and conduct the moſt unblemiſhed and unſpotted of all other men; and alſo, the moſt uſeful and examplary. And ſimilar to this acted bloody Saul, when he ſlew, by the hand of Doeg the Edomite, four ſcore and five perſons, prieſts of the Lord, that wore linen ephods:

ephods: And this he did, although the prieſts were innocent. John the Baptiſt was equally innocent. But Herod did not ſlay him, becauſe he was wicked; but becauſe he was righteous, in that he attempted to become his friend by correcting his vices. Saul alſo hunted for the life of one of the beſt of his ſubjects, and ſhed much innocent blood; and God viſited both him and his houſe, with heavy judgments, and cut ſhort their days. Though hand join in hand, ſin will not paſs unpuniſhed.

Further, the New Teſtament affords many pathetic proofs that Chriſt is the Son of God. I ſhall here mention a few, as they ſtand ſo cloſely connected. Firſt, the angel Gabriel was ſent to the Virgin Mary, reſpecting the conception of our bleſſed Saviour. And, ſecondly, an angel was ſent to inform Joſeph that ſhe was with child of the Holy Ghoſt; and to prevent him putting her away, as he had propoſed. And, thirdly, God forewarned the Wiſe Men not to return to Herod. Fourthly, An angel ordered Joſeph to flee into Egypt with the young Child and his Mother, and there to continue till he received further inſtructions from the Almighty. Fifthly, The Angel of the Lord appeared again unto Joſeph, and ordered him to return. Now, can any read theſe paſſages, and call them deluſion, without fighting againſt God? Whatever be the reaſoning of ſilly men, theſe are the doings of the Lord. And while we read His wonders, may our hearts be inſpired with humble gratitude and reverential awe, that we may graſp, while it is to-day, the Diadem of a bleſſed immortality, by believing the goſpel: and in this manner being reconciled to our Judge, we ſhall be owned by Him in that tremenduous day, when the hearts of thouſands will fail with fear. Shortly that awful Mandate will take place, "Him that is holy, let him be holy ſtill: and him that is filthy, let him be filthy ſtill."

But

But I return to obſerve, How wonderful to contemplate the Star which led the Wiſe Men to Chriſt. Now a man may deceive himſelf, or his fellow-men, but there was no deception. No man can practiſe any artifice on the ſtarry heavens, he muſt let that alone for ever. Allow me to aſk them, Who placed the Star in yonder orbit, and ordered it to become a guide unto theſe men? And who told the men to follow the Star, or whither it would lead them?—If any man now travelling into a far country, were to take a Star for his guide, would it not be counted deluſion? Nevertheleſs theſe men followed the Star into a far country, without doubting of loſing their way, or of falling ſhort of their expectation. In a word, God threw them a golden clew out of heaven, which conducted them to His bleſſed Son. And doubtleſs, this was the topic of their converſation, during their pilgrimage-journey through life. And their view of the Child Jeſus, we hope, was their pillow, their comfort and conſolation at the hour of death. To prove this, let us obſerve, God gave them countenance and direction in all theſe things. Firſt, God directed them to follow the Star, and aſſiſted them in their journey, ſo that they arrived at the ſummit of their deſires; which cauſed them to rejoice with exceeding great joy. And God appeared unto them in a dream, forbidding them to return to Herod. He directed them to return to their own country another way. Now theſe men worſhipped Chriſt; and if Chriſt was nothing but a creature, can we ſuppoſe that the Almighty would have given them counſel and direction, while they were paying that homage and worſhip to a creature, which is due to God alone. He that hath an ear to hear, let him hear; and he that hath judgment, let him declare it in God's name.

Further, when Joſeph brought the young Child and His mother out of Egypt, they came into the coaſts

coaſts of Iſrael: But being warned of God in a dream, he turned aſide into the coaſts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was ſpoken by the prophets, "He ſhall be called a Nazaren." And Herod's ſlaying the young Children, was another prediction of the prophets, viz. "In Rama was there a voice heard, lamentation and mourning, Rachel weeping for her children, and would not be comforted becauſe they are not." And, "Out of Egypt have I called my Son." This was another prediction, ſpoken of the Lord by the prophet, Matth. ii. 15. 18. 22. "And it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed; and Joſeph went with Mary, his eſpouſed wife, being great with child, and when they were yet a great diſtance from home, the days were accompliſhed that ſhe ſhould be delivered; and ſhe brought forth her firſt-born Son, and wrapped Him in ſwadling cloathes, and laid him in a manger, becauſe there was no room for Him in the Inn. And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flocks by night; and lo! the angel of the Lord came upon them, and the glory of the Lord ſhone round about them, and they were ſore afraid. And the angel ſaid unto them, Fear not: For, Behold! I bring you good tidings of great joy, which ſhall be to all people; for unto you is born this day in the City of David, a Saviour, which is Chriſt the Lord. And this ſhall be a ſign unto you, Ye ſhall find the Babe wrapped in ſwadling cloathes, lying in a manger. And, ſuddenly, there was with the angel a multitude of the heavenly hoſt, praiſing God, and ſaying, Glory to God in the higheſt, and on earth peace, good-will towards men. And it came to paſs as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem and ſee this great thing

which

which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the Babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning the child. And all they that heard it, wondered at thoſe things which were told them by the ſhepherds. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them." I wonder if that ſight could have convinced Dr. Prieſtly and Mr. Lindſey, as well as Dr. Jorton and Father Paul of Venice. I ſuppoſe not, for Chriſt tells us in the parable, that if they will not believe Moſes and the prophets, neither would they be perſuaded though one roſe from the dead. And perhaps neither an angel, nor yet a multitude of angels could effect it; for error and unbelief are very powerful. But I proceed.

There was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael; and the Holy Ghoſt was upon him: and it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death till he had ſeen the Lord's Chriſt: and he came by the Spirit into the temple; and when Joſeph and Mary brought in the Child Jeſus, to do for Him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word, for mine eyes have ſeen thy ſalvation, Luke ii. to the 39th verſe. And when Zecharias was filled with the Holy Ghoſt and the Spirit of prophecy, he could trace the promiſe of the Saviour's coming, from the days of Abraham to the time of accompliſhment, by virtue of God's oath. And when Chriſt was baptized of John's Baptiſm, the Holy Ghoſt deſcended upon Him in a bodily ſhape like a dove; and lo! a voice from heaven, ſaying, This is My be-

loved Son, in whom I am well-pleaſed, hear ye Him. And dare we ſay, No? Dr. Jorton and Dr. Prieſtly forbid it. Firſt an angel was ſent to declare Chriſt to be the Son of God, and that at different times. And then a multitude of the heavenly Hoſt join in praiſing God, for the redemption of the world by His Son Jeſus Chriſt. And dare any man ſay there was a lying ſpirit in the mouth of the heavenly angels, as there was in the mouth of Ahab's prophets? Surely no man will take it upon him, to ſay that an angel from heaven will come and declare a lie; and much leſs an hoſt of angels. And yet is not this the language of many, who confidently affirm that Chriſt was only a mere man. But now let us obſerve that, as if the word of all theſe angels were not ſufficient, God Himſelf graciouſly condeſcends to ſpeak, rather than any ſhould remain in error and unbelief; for He has no pleaſure in the death of ſinners: and ſhall not His word ſuffice, and do away doubting, from what he has declared?

But hold, there are Jorton, Prieſtly, Lindſey, and Paul of Venice, ready to contradict. I would only aſk, Have they an arm like God, or can they thunder with a voice like Him? Will they diſannul the Judgement of God, will they condemn Him, that they may be righteous. "Shall he that contendeth with the Almighty inſtruct Him? he that reproveth God, let him anſwer it," Job. xl. 8, 9. If what has been obſerved can be of no uſe, I know of no remedy; I have only to ſay, ſuch as chuſe deſtruction need not doubt of obtaining it: it is ſomewhat remarkable, that Hananiah could come forward with ſuch confidence, and propheſy falſly in the name of the Lord, contrary to what Jeremiah propheſied from the Lord. But when Jeremiah propheſied his doom, he was ſpeechleſs, "Who ever contended with the Almighty, and proſpered?" Surely ſuch a conduct will prove bitterneſs in the end; when he that made them, will ſhow them

them no mercy. "Becauſe judgement againſt an evil work, is not ſpeedily executed, therefore the hearts of the children of men are fully ſet in them to do evil." Nevertheleſs we would do well to conſider upon what foundation we build, for the time is at hand, when every man's work ſhall be tried ſo as by fire. Now the fire will conſume hay ſtubble, and the floods ſhall prevail againſt the fabrick built upon the ſand. Another foundation can no man lay than that which is already laid, Jeſus Chriſt Himſelf being the chief Corner-ſtone. All other foundations will prove ſand; hay ſtubble, the fire will burn them, or the floods carry them away. But we read, there were falſe prophets among the people, even as there ſhall be falſe teachers among you, who ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction, whoſe judgement now of a long time lingereth not, and their damnation ſlumbereth not, and many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of, 2 Pet. ii. 1, 2. offence muſt come; but our bleſſed Saviour hath pronounced woe to that man by whom it cometh, better were it for him that a milſtone were hanged about his neck, and he caſt into the middle of the ſea. Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God, he that abideth in the doctrine of Chriſt, he hath both the Father and the Son: "If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God-ſpeed, for he that biddeth him God ſpeed, is partaker of his evil deeds, 2 John 9, 10, 11. If we receive the witneſs of men, the witneſs of God is greater; for this is the witneſs of God that He hath teſtified of His Son: he that believeth on the Son of God, hath the witneſs in himſelf; he that believeth not God, hath made Him a liar; becauſe he believeth not the record that God hath given of His Son;

and this is the record that God hath given to us, eternal life, and this life is in His Son; he that hath the Son hath life, and he that hath not the Son, hath not life." Now theſe ſacred paſſages teſtify and affirm that Chriſt is the Son of God, and that eternal life is in and through him; and he that hath not the Son, hath not eternal life; that is, ſhall not inherit eternal life; or in other words, he that believeth not in Chriſt cannot be ſaved, redemption is through Him, for there is no other name given under heaven, or among men, whereby we can be ſaved, but only in and through Him. There is no ſalvation in any other, otherwiſe, Chriſt hath died for us in vain, and our faith is alſo vain: but we are aſſured, if we believe not Chriſt is the Son of God, we make God a liar. Well then, the caſe ſtands thus, we muſt either ſubvert God's word, and give him the lie; or reject theſe men who counteract God's word, and give them the lie. And which it is our duty to believe, and which to contradict, judge ye: If we receive the witneſs of men, the witneſs of God is greater. Now the moſt accurate and judicious judge, may paſs a wrong ſentence, without bringing guilt upon himſelf, by reaſon of falſe witneſſes ſubverting a righteous cauſe: but God cannot be deceived, and ſtands in no need of witneſs or information; he knows the ballance without weighing, and diſcerneth the thoughts afar off. But after all, if any man can prove that Chriſt was nothing but a mere man, the ſame ingenious reaſoner proves alſo, that the New Teſtament is complete deluſion, and by far the greateſt impoſition that ever was uſhered into the world; and therefore, cry it down; and what better is the Bible, cry it down alſo, and let us make unto ourſelves a new religion, and ſuch a one, as will both ſuit our taſte, and ſatisfy our humours, and then we ſhall not only reſemble the Jews of old, but tread in the ſame footſteps as it were: and let us not fail to obſerve alſo, that not only

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the Jews' conduct, but the conſequences which accrue from that conduct, are both pointed out, in order, that we may judge and chooſe before we embrace. I come now to inform my reader, that in peruſing Mr Lindſey's book, I found he frequently quoted from Dr Prieſtly; I believe that man to be an elegant Philoſopher reſpecting earth, air and water, and many other things of a ſimiliar nature: but is equally unſound and wrapt up in error and unbelief, reſpecting goſpel-doctrine, as Mr Lindſey. I ſhall here mention a few ſentences from Dr Prieſtly's book as they ſtand, and the reader will judge for himſelf.

'That the doctrine of the Trinity could ever have 'been ſuggeſted by any thing in the courſe of nature, '(though it has been imagined by ſome perſons of a 'peculiarly fanciful turn, and previouſly perſuaded of 'the truth of it) is not maintained by any perſon to 'whom my writings can be at all uſeful. I ſhall 'therefore only addreſs myſelf to thoſe who believe 'the doctrine on the ſuppoſition of its being contained 'in the Scriptures, at the ſame time maintaining, that 'tho' it is above, it is not properly contrary to reaſon, 'and I hope to make it ſufficiently evident, either that 'they do not hold the doctrine, or that the opinion of 'three divine perſons, conſtituting one God, is ſtrictly 'ſpeaking an abſurdity or contradiction, and that it 'is therefore incapable of any proof, even by miracles. 'With this view, I ſhall recite in order all the diſtinct 'modifications of this doctrine, and ſhew that upon 'any of them, there is either no proper Unity in the 'Divine Nature, or no Proper Trinity. If it be ſup-'poſed that there are three Perſons properly equal, 'and that no one of them has any ſort of ſuperiority 'over the reſt, they are, to all intents and purpoſes, 'three diſtinct Gods; for if each of them, ſeparately 'conſidered, be poſſeſſed of all divine perfections, ſo 'that nothing is wanting to complete divinity, each 'of them muſt be as perfectly a God, as any being

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'poſſeſſed of all the properties of man, muſt be a man:
'and therefore three perſons poſſeſſed of all the Attri-
'butes of Divinity, muſt be as properly three Gods,
'as three perſons poſſeſſed of all human attributes
'muſt be three men. Theſe three perſons, therefore,
'muſt be incapable of any ſtrict or numerical Unity.
'It muſt be univerſally true, that three things to which
'the ſame definition applies, can never make only
'one thing to which the ſame definition applies; and
'when by the word thing, being, or perſon, we mean
'nothing more, than logically ſpeaking, the ſubject or
'ſubſtratum of properties or attributes, it is a matter
'of indifference, which of them we make uſe of.
'Each of theſe three perſons may have other proper-
'ties, but they muſt be numerically three, in that
'reſpect, in which the ſame definition applies to them.
'If, therefore, the three Perſons agree in this circum-
'ſtance, that they are each of them perfect God, tho'
'they may differ in other reſpects, and have peculiar
'relations to each other, and to us, they muſt ſtill be
'three Gods; and to ſay, that they are only one
'God, is as much a contradiction, as to ſay that
'three men, though they differ from one another, as
'much as three men can do, are not three men, but
'only one man, &c. &c. Our reaſoning from effects
'to cauſes, carries us no farther, than to the immedi-
'ate Creator of the viſible univerſe; for if we can
'ſuppoſe that being to have had a cauſe, or author,
'we may ſuppoſe that his cauſe or author had a high-
'er cauſe; and ſo add infinitum, &c. &c. If this
'great derived Being, the ſuppoſed Maker and Go-
'vernor of the world, was united to a human body,
'he muſt either have retained, and have exerciſed
'his extraordinary powers during this union, or have
'been diveſted of them; and either ſuppoſition has
'its peculiar difficulties and improbabilities. If this
'great Being retained his proper powers during this
'union, he muſt have been ſuſtaining the whole uni-
'verſe,

'verſe, and ſuperintending all the laws of nature,
'while he was an infant at the breaſt of His mother,
'and while he hung upon the croſs; and to imagine
'the Creator of the world, to have been in thoſe cir-
'cumſtances, is an idea at which the mind revolts
'almoſt as much as that of the ſupreme God himſelf
'being reduced to them, &c. &c. If Chriſt was di-
'veſted of His original powers, or emptied Himſelf
'of them upon His incarnation, the whole ſyſtem of
'the government of the univerſe, muſt have been
'changed during his reſidence upon earth, &c. If
'Chriſt was degraded to the ſtate of a mere man,
'during his humiliation on earth, reaſon will aſk,
'Why might not a mere man have been ſufficient,
'ſince notwithſtanding his original powers, nothing
'was, in fact done by him, more than any other man
'aided and aſſiſted by God as he was, might have
'been equal to?

'If we conſider the object of Chriſt's miſſion, and
'the Beings whom it reſpected, viz. the race of man;
'we cannot but think that there muſt have been a
'greater propriety and uſe, in the appointment of a
'mere man to that office. What occaſion was there
'for any being ſuperior to man, for the purpoſe of
'communicating the Will of God to man; and as an
'example of a reſurrection to an immortal life, (to en-
'force which, was the great object of his miſſion,) the
'death and reſurrection of one who was properly and
'ſimply a man, was certainly far better adapted to give
'men ſatisfaction concerning their own future reſur-
'rection, than the ſeeming death (for it could be no-
'thing more) of ſuch a Being as the Maker of the
'world, and the reſurrection of a body to which he
'had been united. For, as he was a Being of ſo
'much higher rank, it might be ſaid, that the laws of
'his nature might be very different from thoſe of
'ours; and, therefore, He might have privileges to
'which we could not pretend, and to which we ought

'not

'not to aſpire. If the world was created and governed 'by a derived Being, this Being, on whom we imme-'diately depend, would be that to whom all men would 'naturally look: He would neceſſarily become the 'object of their prayers: in conſequence of which, 'the Supreme Being would be overlooked, and become 'a mere cypher in the univerſe.

'The doctrine of Chriſt's pre-exiſtence, goes upon 'the idea of the poſſibility, at leaſt, of the pre-exiſtence 'of other men; and ſuppoſes an immaterial ſoul in 'man, altogether independent of the body: ſo that it 'muſt have been capable of thinking and acting, before 'his birth, as it will be after his death. But theſe 'are ſuppoſitions which no appearance in nature fa-'vours. The Arian hypotheſis, therefore, though it 'implies no proper contradiction, is on ſeveral ac-'counts highly improbable, A PRIORI: And therefore, 'ought not to be admitted, without very clear and 'ſtrong evidence. Let it alſo be conſidered, that no 'uſe whatever, is made of the doctrine of the Incarna-'tion of the Maker of the world: in all the New Teſ-'tament, we are neither informed why ſo extraordi-'nary a meaſure was neceſſary for the ſalvation of 'men, nor that it was neceſſary; all that can be pre-'tended is, that it is alluded to in certain expreſſions. 'But certainly it might have been expected, that a 'meaſure of this magnitude, ſhould have been expreſs-'ly declared, if not clearly explained, that mankind 'might have no doubt what great things had been 'done for them, and that they might reſpect their 'great Deliverer, as his nature, and his proper rank 'in the creation required, &c. &c. Upon none of 'the modifications therefore, which have been men-'tioned (and all others may be reduced to theſe), 'can the doctrine of the Trinity, or of Three Divine 'Perſons in one God, be ſupported: in moſt of them 'the doctrine itſelf is loſt; and where it remains, 'it is inconſiſtent with reaſon and common ſenſe.'

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Theſe are the ſayings of the great Dr. Prieſtly; and how wonderful they appear to me, language cannot tell! In all the modifications he hath attempted to deſcribe, he confines the Divine Nature to the ſame bounds which human nature can reach; and brings it upon a level, by comparing them together. The Dr. calls upon us to make uſe of our reaſon, and argue from Effects to Cauſes, to fathom the Divine as well as human nature. But finding this cannot be done, he condemns all for fiction and fancy, where reaſon cannot reach. The Wiſe Man obſerves, That the increaſe of wealth, increaſeth ſorrow: And I think it may be ſaid, That the increaſe of learning, in ſome men, increaſeth preſumption alſo; conſequently enhanceth guilt, where it is miſapplied: and this from the nature of things. Firſt, True and genuine wiſdom is diffident, and conſidereth that her ſafety conſiſts in ſpeaking cautiouſly, and to watch diligently as ſhe walketh and talketh. "With the well-adviſed is wiſdom." But vain glory and ſelf-conceit begetteth pride, and puffeth up. "But the tongue of the juſt is as choice ſilver. The heart of the wicked is little worth. The lips of the righteous feed many. But fools die for want of wiſdom," Prov. x. 20, 21. It is joy to the juſt to do judgment: but deſtruction ſhall be to the workers of iniquity. The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead, Prov. xxi. 15. Here I muſt ſubſcribe with Elihu once more, "There is a ſpirit in man, and the inſpiration of the Almighty giveth him underſtanding." But the word Inſpiration here, is to be underſtood in a limited ſenſe, although in antient times it pleaſed God to ſelect certain men from the world, and cloath them with infallible inſpiration, to teſtify his word and will unto the people, and that with power. But ſince life and immortality are brought to light through the goſpel, infallible inſpira-

tion hath ceaſed. Nevertheleſs, every man is inſpired in a limited ſenſe; and every beaſt of the field, and fowl of the air alſo. Firſt, the animal creation is inſpired with ſelf-preſervation, and a care of providing for themſelves and their young. But this may be called inſtinct, rather than inſpiration, as it excludes the aids of reaſon. But it hath pleaſed God to implant noble faculties in man, and to endow him with reaſon and underſtanding; and hath made him wiſer than the beaſts of the field, or the brutes that periſh; and all his various faculties are capable of great improvement. For, as Job obſerves, "Man is born like a wild aſs's colt:" but, by improvement, he becomes wiſer. And whether we conſider man's temporal or ſpiritual concerns, he progreſſively advances, and becomes more proficient and refined, according to the degrees of application and vigilance he exerts. Nevertheleſs, ſome are capable of higher degrees of improvement than others, and this is equally true, whether we conſider it reſpecting our temporal or ſpiritual progreſs, ſome have gotten better natural abilities, and more enlarged capacities than others. Agreeable to this, ſome received five talents, and others but two, and the product was only expected in proportion, for God is not an auſtere Maſter, to reap where He hath not ſown, or gather where He hath not ſtrawed. Moreover, ſome arrive at higher degrees of attainment in ſpiritual knowledge, by earneſt ſupplication at the throne of grace; Jacob wreſtled with God and prevailed, Hannah importuned the Almighty with great earneſtneſs, and her requeſt was granted.

I come now to obſerve, that every point of our duty is not alike plain, but where God hath both ſpoken and commanded, it is our bounden duty to believe and obey without heſitating, although the command of God may ſeem a dark myſtery, which we cannot unfold. Agreeable to this, we have an eminent and diſtin-

diſtinguiſhing character of Abraham, the father of the faithful, who prepared himſelf to offer up his ſon Iſaac at God's command; and this he did, notwithſtanding the command ſeemed to offer violence to all laws, both divine and human. But Abraham had faith to believe that God could reconcile himſelf to his own way of working, although he could not account for it. And therefore, his faith ſtaggered not, although he was commanded to imbrue his hands in innocent blood, and ſlay his only Son, who was dear to him as life, and precious as his own ſoul.

In a word, this appeared to be the moſt palpable deluſion, which was poſſible for the human mind to conceive, and ſo far from being a command of God, that it ſeemed a plain contradiction to it. And therefore, if Abraham had gone no further than arguing from effects to cauſes, and made uſe of his reaſon, as Dr. Prieſtly obſerves, he would never have been called the friend of God, nor the Father of the faithful. Note, "He that ſheddeth man's blood, by man ſhall his blood be ſhed," was proclaimed from amidſt fire and tempeſt by God himſelf. And therefore, to effect the former, would cauſe ſelf-deſtruction in the latter; and ſurely, this was a gloomy proſpect, arguing from effects to cauſes. But notwithſtanding all this, Abraham knew that God bade him, although every other command, and the feelings of nature contradicted it; therefore, he broke through every oppoſition, and ſurmounted all difficulties, which attempted to fruſtrate him in obeying God's command.

From what has been obſerved, it is evident, Abraham could follow God in the dark, if I may ſo ſpeak, and thither reaſon could not reach; argue from effects to cauſes as you will. I have only to obſerve, that Abraham believed God's word, and obeyed God's command, although wrapt up in darkneſs and obſcurity. And therefore, how intolerable muſt it be for

us, if we ſhut our eyes againſt God's command in the light; and like the deaf adder, ſtop our ears leſt we ſhould hear and be healed. In a word, if we will not be perſuaded to embrace the knowledge of the truth, from the teſtimony of God and Angels, all means uſed, and arguments offered by men will prove ineffectual.

Having taken ſome notice of Abraham's faith and obedience, I ſhall briefly point out the reward even in this preſent life, Gen. xv. 8. to the end. Chap. xxii. 15, 16, 17, 18. And when the Almighty told Abraham that He brought him out of Ur of the Chaldees, to inherit the land of promiſe, "Abraham ſaid, Lord God, whereby ſhall I know that I ſhall inherit it? And the Lord ſaid, take me an heifer of three years old, and a ſhe goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another, but the birds divided he not. And when the fowls came down upon the carcaſes, Abraham drove them away," &c. It has been the opinion of ſome writers, that when two made a covenant in thoſe days, ſome beaſts were killed and their carcaſes diſſected, and laid in different heaps oppoſite each other, as above-mentioned, and each of the covenanters walked along between theſe heaps, ſignifying, that in caſe of treachery, thus ſhall it be done unto the violaters of that ſacred kind of Covenant. However that be, certain it is, that the Lord gave Abraham a ſure token that his ſeed ſhould inherit the land of promiſe, and the ſign or token ſeems to favour that kind of Covenant I have attempted to deſcribe, Gen. xv. 17, 18. "And it came to paſs, when the ſun went down, and it was dark, Behold! a ſmoaking furnace, and a burning lamp that paſſed between thoſe pieces. In the ſame day, the Lord made a covenant with Abraham, ſaying, unto thy ſeed have I given this

this land, from the great river of Egypt, to the great river, the river Euphrates," &c. From the tenor of Abraham's conduct, we have a noble repreſentation of a ſtrong and lively faith, which bravely ſtood its ground, when put to the ſevereſt trial, and came forth like gold, ſeven times tried in the fire. But how different to this was the conduct of Abraham's wife, when her name was changed, and a ſon promiſed; it appears ſhe took Dr. Prieſtly's method in arguing from effects to cauſes, and made uſe of her reaſon, and becauſe it ceaſed to be with her, after the manner of women, and her lord being old alſo, ſhe thought it impoſſible for her to conceive; ſhe did not conſider, that, although natural ſprings were dry, ſupernatural were running, for God can work alike with or without means. The laſt ſentence I took notice of in Dr. Prieſtly's book, is reſpecting the incarnation of our bleſſed Saviour, and at this he cavils ſeverely, he diſputes and contradicts it, and points it out for abſurdity and deluſion, and after offering a variety of reaſons to prove it ſo, as he thinks, he ſeems to lay the greateſt ſtreſs of his arguments upon this, namely, That an event ſo truly wonderful, would certainly have been more expreſly declared, if not clearly explained, that mankind might have no doubt what great things had been done for them, &c. Now to this I anſwer, that every point of our duty is not alike plain, the which I have ſufficiently proved from the trial of Abraham's faith.

Hence it is evident, he underwent thoſe trials, that he might give teſtimony to whom he belonged, and glorify God by a ready and willing obedience to His commands; and as an example to others, his renowned fame ſhall be handed down from generation to generation, till the radiant ſun ſhall ceaſe to ſhine, and changing moons wax and wane no more. "Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen, for by it the elders obtained a good re-

report." If you wiſh to ſee the wonderful effects of faith, read the 11th chap. of Hebrews throughout. In a word, faith is reconciled to preſent ſufferings, by looking forward to the recompence of reward, knowing, that he who ſows in tears, ſhall at laſt reap the ſwelling ſheaves of joy in the harveſt of eternity; for however rugged and uneven the path of life may ſeem, yet there is a reſt and a dwelling-place, reſerved in the heavens for them that fear God.

Further, faith may be called a guide in the dark, and a pillar to ſupport the Chriſtian under all difficulties, which inſpires him with fortitude, in the bitter night of affliction, and ſweetly whiſpers him, that joy cometh in the morning: and faith may be called an anchor to the ſoul, ſure and ſtedfaſt, which reacheth to that within the vail.

But now, if every point of our duty muſt be expreſly declared, and clearly explained and proved before, we will either believe or receive it, faith is no longer of uſe to the Chriſtian, its no better than a cypher to him, or rather, faith is aboliſhed. Whereas things conſidered as they are, faith anſwers all the bleſſed purpoſes already mentioned, and many more that might be added, for the eye is not more needful to the body, nor the ſun to the world, than faith is to the Chriſtian. And therefore, to argue otherwiſe, is equally as abſurd, as it would be to argue, that there is no light in the ſun, and no water in the ſea, or no heat in the fire.

Once more, reſpecting the incarnation of our bleſſed Saviour, which the Dr. ſuppoſes ſhould be expreſly declared, if not clearly proved, I have only to ſay, if God's word is not ſufficient to make any thing both expreſs and clear, I know not where to direct the Dr. for every word that God ſpeaks, ſhall be accompliſhed in its ſeaſon, it ſhall not return unto Him void and empty. Further, the Dr. ſays, that to be of opinion three divine Perſons conſtitute only one God,

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is ſtrictly ſpeaking an abſurdity or contradiction, and incapable of any proof. With this view (ſays he), I ſhall recite in order, all the modifications of this doctrine. "Ye do err, ſaid Chriſt to the Scribes and Phariſees, not knowing the Scriptures nor the power of God." And may it not be ſaid that the Dr. doth err alſo, not knowing the boundleſs perfections of the divine nature? The Dr. ſays, he will recite in order all the modifications of that doctrine: if the Dr. had told me that he would ſit down and recite in order all the modifications of a human ſkeleton, I could have believed him. But here, he has ſet himſelf a taſk far too hard for an Angel, and how much more a man; he muſt let that alone for ever; ſooner ſhall he number the ſtars, or tell how many drops of water there are in the ſea, ſands on the ſhore, and piles of graſs on ten thouſand hills, or how many frogs and flies were ſent into the land of Egypt, and if the latter would prove an abſurd attempt, the former is ſtill more ſo.

Further, we are a riddle unto ourſelves, if I may ſo ſpeak, at leaſt we cannot comprehend ourſelves, and how much leſs the divine nature! we cannot tell how the ſoul and body are joined and connected, or in what part of our body it is lodged, and if we ſurvey our animal or corporeal frame, we are fearfully and wonderfully made. But the ſubſtance or quality of the ſoul, is a depth we cannot fathom, neither was it ever made known by the ſeeing of the eye, or hearing of the ear, yet its language is perfectly underſtood, neither can it be felt or handled. And therefore, one would think it more reaſonable for a man, to ſuppoſe that he has not a ſoul, than that Chriſt is not the Son of God, or that there are not three Perſons in the Divine Nature: for the latter hath been made viſible at different times, but the former never was made viſible, and yet there is ſufficient reaſon to believe it. Note, The primitive Chriſtians

ſtians were of one heart and one mind, receiving the word with all readineſs, and we muſt go and do likewiſe, otherwiſe, we remain yet in the dark and grope at noon-day.

Laſtly, there are many things that may be diſcerned, ſeen and handled by faith, which are not attainable any other way in the preſent ſtate of things, altho' I ſtay not to prove them at preſent. Only this, faith may be called a key to unlock the divine treaſures, or a flower that grows in the garden of God, reſembling the ever-green; and faith may be compared to Jacob's ladder, which reacheth not only from earth to heaven, but from earth to the heaven of heavens. In a word, faith can both diſcern and work in the dark, and thither reaſon, ſight and ſenſe cannot reach; take Abraham's faith for proof. I farther obſerve, that for a man to take it upon him to diſpute or cavil at any thing that God hath either ſaid or done, merely becauſe he cannot underſtand them, is ſimilar to an inſect that would take upon it to condemn the wiſdom and wonderful diſplay of knowledge in Solomon for fiction and fancy, merely becauſe it could not underſtand them: for this I believe, that the boundleſs perfections of the Divine Nature, as far exceed the comprehenſion of mortals, as the wiſdom of Solomon, that of the inſect; if any are chargeable with this horrid preſumption, they would do well to conſider and amend their ways, before their feet ſtumble upon the dark mountains, and while they look for light, Behold! groſs darkneſs and the ſhadow of death.

Once more, I will now ſuppoſe, that when God was ſpeaking with Moſes upon the Mount, He was ſpeaking with Solomon at Jeruſalem, with Samuel at Ramoth-Gilead, and with Elijah upon the top of the hill, or under the juniper tree, all at the ſame time; but we are not to ſuppoſe, that there were as many Gods as there were different men in theſe places: No,

No, and neither may it be called fiction and fancy, becauſe a man properly poſſeſſed of all the attributes of man, could not have done likewiſe.

As a river may be parted into three different ſtreams, and water three different countries, while the fountain from which they flow is the ſame, and the quality of the water one: In like manner, That Eternal and Inexauſtable Fountain of Wiſdom and Living Waters, can diffuſe Himſelf ſeparate or together, as ſeemeth moſt agreeable to His godly Wiſdom; and who may ſay unto Him, What doſt thou? or challenge any of his ways or works for fiction or fancy, and be guiltleſs. And therefore, inſtead of caviling, let us adore what we cannot comprehend, leſt He charge us with rebellion againſt him, and it's a dreadful thing to fall into the hands of the living God. In the 38th. 39th. and 40th. Chapters of Job, the Almighty challengeth, or demands of Job to anſwer Him. I ſuppoſe, not leſs than thirty different queſtions, from which many improving reflections might be drawn. But waving them, every man would do well to apply them to himſelf, ſo far as it concerns him.

I come now to obſerve, that the wiſdom and ingenuity of ſome men, exceed the comprehenſion of moſt men in general. The firſt admirable inſtance I ſhall mention is SirIſaac Newton, who computes the ſun to be 900,000 times bigger than the earth: and the Rev. Mr. Hervey ſays, the earth in the diurnal revolution which it performs on its own Axis, whirls about at the rate of above a thouſand miles an hour; and as the great orbit, which it deſcribes annually round the ſun, is reckoned at 540 millions of miles, it muſt travel near a million and a half each day. What an amazing force muſt be requiſite, to produce ſo vaſt a globe, and wheel it on, loaded as it is with huge mountains, and ponderous rocks, at ſuch a prodigious degree of

rapidity, it ſurpaſſes human conception. And he adds, that we are 160,000,000 of miles nearer the northern parts of the ſky, at the 10th of December, than we were at the 10th of June. And Mr. Huygens and other ſkilful aſtronomers affirm, that the rays of light are ſo amazingly ſwift, as to paſs through ten millions of miles in a ſingle minute, &c. And Mr. Stackhouſe tells us, if the ſun were placed nearer the earth, it would ſet it on fire: and if it were placed at a greater diſtance, it would leave it frozen: and it has been demonſtrated by Mr. Romer, from the obſervation on the ſatillites of Jupiter, that the progreſs of light from the ſun to our earth, is not above ten minutes.

And therefore, ſince the earth is at leaſt 10,000 of its own diameters diſtant from the ſun, light muſt run 10,000 of theſe diameters in a minute, which is above 100,000 miles in a ſecond; and he gives reaſons to prove, that the particles of light do move above a million of times ſwifter, than a ball ſhot from the mouth of a cannon. And Mr. Hervey informs us, that the reaſon why the ſtars appear like ſo many diminutive ad ſcarce diſtinguiſhable points, is, owing to their immenſe and inconceiveable diſtance: immenſe and inconceivable, indeed it is, ſince a ball ſhot from a loaded cannon, and flying with unabated rapidity, muſt travel at this impetuous rate, almoſt ſeven hundred thouſand years, before it could reach the neareſt of theſe twinkling luminaries. Can any thing be more wonderful than theſe obſervations? Yes (ſays he), There are truths far more ſtupenduous, there are Sciences far more unbounded. As there is no end of the Almighty Maker's greatneſs, ſo no imagination can ſet limits to His creating hand. Could you ſoar your way to the higheſt apparent ſtar, and take your ſtand upon one of thoſe loftieſt pinacles of heaven, you would there ſee other ſkies expanded, another ſun, diſtributing in-

inexhauſtible beams by day; other ſtars, that gild the horrors of alternate night; and other, perhaps nobler, ſyſtems eſtabliſhed in unknown profuſion, through the boundleſs dimenſions of ſpace, &c. &c. I believe theſe obſervations will prove an equal Myſtery to moſt of the learned as well as the illiterate, make uſe of their reaſon and argue from Effects to Cauſes as they will. And if the wiſdom and ingenuity of our fellow-mortals ſo far exceed our ſhallow comprehenſions, ſhould we not bluſh to cavil at any of the works of God, becauſe we cannot underſtand them? Doubtleſs, there was a great difference between the man that received five talents, and him who received but one. "If thou haſt run with footmen, and they have wearied thee; how ſhall thou be able to contend with horſes?" Shall mortal man be juſt with God? Can man comprehend the perfections of the Divine Nature? Sooner ſhall an inſect ſtop the ſun in his career, blend day and night together, ſhake the pillars of the earth, and throw nature into confuſion.

Another ſentence from Dr. Prieſtly, is as follows, viz. 'If Chriſt was degraded to the ſtate of a mere 'man, during his humiliation on earth; reaſon will 'aſk, Why might not a mere man have been ſuffi-'cient; ſince, notwithſtanding His original powers, 'nothing was, in fact, done by Him more than any 'other man, aided and aſſiſted by God, as He was, 'might have been equal to.' Now, to this I anſwer, That no mere man was able to atone for Adam's guilty race, and that for two reaſons: Firſt, Becauſe himſelf is ſinful and guilty. And, Secondly, Becauſe he could not bear infinite wrath. In a word, the arduous work of man's redemption, was a taſk infinitely too hard for men and angels to perform; they muſt let that alone for ever: it would have ſunk them to the nethermoſt hell. By what means did Chriſt per-

form this arduous work then, may it not be aſked? By thoſe original powers ſpoken of: Rather may it be anſwered, That He performed this arduous work by powers that never had an original; even by the Almighty power of His eternal Godhead; concerning which, we can but argue like babes, let our wiſdom and abilities be what they will. Another ſentence as follows, viz. 'If we conſider the object of Chriſt's 'miſſion, and the Beings whom it reſpected, viz. the 'race of man; we cannot but think that there muſt 'have been a greater propriety and uſe, in the ap-'pointment of a mere man to that office. What 'occaſion was there for any Being ſuperior to man, 'for the purpoſe of communicating the will of God 'to man? And as an example to an immortal life '(to enforce which, was the great object of His miſ-'ſion), the death and reſurrection of one who was 'properly and ſimply a man, was certainly far 'better adapted to give men ſatisfaction concerning 'their own reſurrection,' &c. On this ſentence, I mean to make two remarks: Firſt, The words of David to Saul's ſervants upon another occaſion, may be juſtly applied to the Dr. here; and what is yet greater, the words of God to Samuel upon a ſimilar occaſion, may be applied to the Dr. here alſo. Mark! the Dr. ſays, 'What occaſion was 'there for any Being ſuperior to man, for the pur-'poſe of communicating the will of God to man?' "Seemeth it to you a light thing to be the king's ſon in law?" ſaid David to the ſervants of Saul. And pray allow me to aſk, Seemeth it to the Dr. a light thing, or a ſlight thing, to communicate the will of God to men? But that is not all; the Dr. loſes ſight of the great deſign of God's being mani-feſt in the fleſh. I ſay, the Dr. loſes ſight of this, through hardneſs of heart and unbelief; for Chriſt left the kingdom of glory, that he might ranſom and redeem fallen man, as well as teach him the will

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of God: for we are bought with a price; but not with corruptible things, ſuch as ſilver and gold, but with the precious blood of Chriſt, which cleanſeth from all ſin. "This is a faithful ſaying, and worthy of all acceptation, that Chriſt came to ſave ſinners, of whom I am chief," ſaid the Apoſtle. And as I have already obſerved, we have the declarations of God and angels to convince us, and if theſe prove ineffectual, we ſhall be numbered with the workers of iniquity, let our knowledge and attainments be what they may. And of this we may reſt aſſured, that fallen angels will rejoice at the condemnation of ſinners, and welcome them to their black abodes; as well as the angels of light, that rejoice at the converſion of ſinners, and welcome them to glory, honour, immortality, eternal life. And if we embrace not Chriſt, as He is offered in the goſpel, it may be ſaid, that we believe the devil and fallen angels, rather than God and the angels of light; conſequently, enhance our guilt, and aggravate our condemnation. For wherever the goſpel has come, thoſe muſt undergo condemnation, who knowingly have ſubverted and rejected it.

I come now to the ſecond thing propoſed, reſpecting the words of God to Samuel, firſt, Iſrael was a ſelected, peculiar people, whom God choſe for Himſelf, and He became their Lawgiver, their Judge, their King and Deliverer; and for this purpoſe the Lord appeared unto Moſes in a buſh, as well as to deliver them from the ſlavery of Egypt. And we are furniſhed with a long train of wonderful events, from the time of Moſes to that of Joſhua, who ſucceeded him, and in many inſtances not leſs wonderful. But there was no king in Iſrael (for the Lord reigned over them) till the days of Samuel, and when Samuel was old, he made his ſons judges. But they perverted judgement, and at this the people did not only complain, but they requeſted, or rather they demanded

a king: but the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us. And Samuel prayed unto the Lord; and the Lord anſwered Samuel, ſaying, Hearken unto the voice of the people, in all that they ſay unto thee, for they have not rejected thee from reigning over them, but they have rejected Me, that I ſhould not reign over them. From theſe words it is evident, that the Almighty received this affront at the hands of the people Himſelf, and conſidered them as rejecting him more than the prophet's ſons. And in like manner, the Dr. hath not affronted or inſulted his fellow-men, but he hath offended Almighty God, and offered an inſult againſt Him, highly affronting, in that he hath arraigned the Divine conduct at a human bar; and in the moſt preſumptuous and arrogant manner, hath charged Omnipotence with impropriety of judging, in that he ſent His Son into our world, upon matters of the greateſt importance, while a mere man would have done much better. Well may the words of God to Job be applied here, viz. "Wilt thou diſannul my judgement? Wilt thou condemn me, that thou mayeſt be righteous? Haſt thou an arm like God, or canſt thou thunder with a voice like Him? He that reproveth God let him anſwer it. Where waſt thou when I laid the foundations of the earth, declare if thou haſt underſtanding? Who is this that darkeneth counſel by words without knowledge, ſhall he that contendeth with the Almighty inſtruct Him? Gird up thy loins now, like a man, I will demand of thee, and declare thou unto me." how dreadful is it for any man to ſuppoſe that a mere man was ſufficient to redeem a loſt world! God commanded the offerings under the Moſaic law, to be offered without ſpot or blemiſh, and all theſe alluded to the ſpotleſs atonement of Chriſt, or the immaculate Lamb of God, who was offered up in due time, without ſpot or blemiſh, to take away the ſins of the world. Firſt, Chriſt was without ſin: witneſs

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His own words to the Jews, " Who among you convinceth me of ſin." Now if Chriſt was without ſin, He was God as well as man, for no mere man was ever yet without ſin, except Adam in a ſtate of innocence. Neither do we read of any good man, having the inſolence to aſſert it; but on the contrary acknowledged they were ſinful duſt and aſhes. In the firſt chapter of St. John we read thus, " In the beginning was the Word, and the Word was with God, and the Word was God. And the word was made fleſh and dwelt among us. He was in the world, and the world was made by him, and the world knew him not. He came unto His own, and His own received him not. His light ſhined in darkneſs, and the darkneſs comprehended it not." And in the ſame chapter John tells us, " He that cometh after me, is preferred before me, whoſe ſhoe-latchet I am not worthy to unlooſe. Behold! the Lamb of God that taketh away the ſin of the world:" or in other words, Behold! God made manifeſt in the fleſh. Behold! the wonderful accompliſhment of all that the fathers wrote, or the prophets propheſied. Behold! the promiſe which God made to Abraham now fulfilled, and not a jot or tittle fallen to the ground. Many great men and many wiſe men deſired to ſee theſe things, and were not permitted. I am inclined to think, none will contradict me, when I ſay, that the conception of John the Baptiſt was a miracle, for we read that his father and mother (Zecharias and Elizabeth) were old and well ſtricken in years, and were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs: " And an angel appeared unto Zecharias, at whoſe preſence he was much troubled, and fear fell upon him. But the angel ſaid, Fear not Zecharias, for thy prayer is heard. And thy wife Elizabeth ſhall bear thee a ſon, and thou ſhalt call his name John, for he ſhall be great in the ſight of

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the Lord, and ſhall drink neither wine nor ſtrong drink, and he ſhall be filled with the Holy Ghoſt even from his mother's womb, he ſhall turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord. And Zecharias ſaid unto the Angel, Whereby ſhall I know this, for I am an old man, and my wife well ſtricken in years. And the angel ſaid, I am Gabriel that ſtands in the preſence of God, and am ſent to ſhew thee theſe glad tidings. And Behold! thou ſhalt be dumb, until the time of accompliſhment, becauſe thou believedſt not my words, which ſhall be fulfilled in their ſeaſon," &c. From the example of Zecharias we may ſee as in a glaſs, the ſad effects of a faithleſs perſon. It's true, Zecharias was a good man, yet there was ſomething greatly lacking in him, for although an angel of God told him that he ſhould have a ſon, yet he could not believe it; ſo intent was he upon making uſe of his reaſon, and arguing from effects to cauſes, which he doubtleſs thought was a ſure way of working; he conſidered not that God can work alike, with or without means.

But waving many things which might be taken notice of, I haſten to obſerve, that John the Baptiſt was filled with the Holy Ghoſt, even from his mother's womb. And when he arrived at manhood, he did not aſſociate with his fellow-men, ſave when he preached the goſpel: and both his food and employment were different from that of others, he lived upon locuſts and wild honey. And he ſequeſtered himſelf from the world, that he might hold intercourſe with God, he was zealous in the arduous work of man's ſalvation; he was juſt to God, and faithful to men's ſouls; he was a burning and a ſhining light in the world; and reſpecting true piety and an unblemiſhed conduct; no character excell'd him; Chriſt Himſelf tells us that a greater than John the Baptiſt was not born

born of women: and we have already taken notice, what the Angel foretold he ſhould be, before he was conceived in the womb.

Now if Chriſt was nothing but a mere man, the Baptiſt was certainly equal to him, but the Baptiſt tells us, he was not worthy to unlooſe his ſhoe-latchet: ſufficient are theſe things to convince us, that Chriſt was the Son of God; otherwiſe, the Bible is a ſealed book, and we know not the things which belong to our peace. But to argue, that a mere man was better adapted for Chriſt's office than himſelf, is to fly in the face of Almighty God, and challenge Him with a miſtake of judgment, and deficiency in underſtanding; it is an undervaluing of all that ever God did in behalf of ſinners, and ſetting at nought Him whom God hath ſent. Under this conſideration, allow me to aſk, hath ſuch a one embraced the great ſalvation, or rejected it? is the goſpel to Him, Chriſt the power of God, and the Wiſdom of God? or is it become a ſtumbling block, and rock of offence to him? hath he confeſſed Chriſt before men? and embraced his God and Saviour? or hath he denied him? hath he been faithful to mens ſouls? or hath he ſplit them upon the rocks of deluſion? hath he taught the truth as it is in Jeſus? or hath he cauſed the people to believe in a lie? hath he taught men to believe and obey the goſpel? or hath he pointed it out as a fable, abſurdity and contradiction? hath he reſted his faith upon the remedy which God hath provided, with humble confidence and hope, in full aſſurance that it is the ſolid baſis of eternal truth; knowing and believing, He is faithful that hath promiſed, or hath he treated the Grand Remedy and contrivance with contempt, accounting them the cunning deviſed fables of men? hath he been found faithful in God's houſe? or is he weighed and found wanting? hath he been a faithful and truſty ſteward? or hath he proved a diſſembler, and chargeable with falſehood? hath he eſtabliſhed the feet of his followers

upon a rock? or hath he ſet them upon a ſlippery place, where there is no ſtanding, and great ſhall be the fall? hath he obeyed God's voice in the goſpel? or hath he handled the word of God deceitfully? hath he conſidered that to obey is better than ſacrifice, and to hearken than the fat of rams? or hath he turned aſide like a deceitful bow, and acted the part of a rebel? hath he conſidered that if the witneſs of men be great, the witneſs of God is far and infinitely greater? or hath he believed men rather than God? hath he taught men the doctrines of Chriſt, through which, he ſhall be called great in the kingdom of God? or hath he taught men to the contrary, in conſequence of which, he ſhall be called the leaſt in the kingdom of God? doth he teſtify that the great ſalvation was purchaſed by Chriſt, and become a free ſalvation through Chriſt? doth he teſtify that Chriſt is the Author of eternal ſalvation to all that believe, and that the promiſes of the goſpel are all yea, and amen in Him? or hath he ſubverted the goſpel and mens ſouls? hath he built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt Himſelf being the chief corner ſtone? or hath he built upon the ſand, whoſe foundation ſhall be ſwept away by the flood, and the builder periſh? hath he become all things to all men, that he might win ſouls to Chriſt? or hath he taught for doctrines, the commandments of men? hath he taken good heed, leſt having preached to others, himſelf ſhould be a caſt-away? or hath he endeavoured to pleaſe men more than God? hath he been wiſe to win ſouls? or hath he made ſhipwreck of faith and a good conſcience? doth he breathe the Spirit of Chriſt in the goſpel? or is it that of the ſceptic and unbeliever? hath he contended earneſtly for the faith once delivered unto the ſaints? or hath he proved a wolf in ſheeps cloathing? hath he filled the ſouls of the hungry with good things? or hath he poiſoned them with ſoul deſtroying deluſions?

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hath he conſidered, that if we approach any other way to God than through Chriſt, He will prove a conſuming fire? and being convinced of this, hath he fled to the great goſpel city of refuge, in which there is ſhelter from ſin, and all its dreadful conſequences? or hath he contrived to obtain happineſs in a way of his own, prohibited in the goſpel? hath he travelled between that emptineſs and inſufficiency which is in himſelf, to that fulneſs and all-ſufficiency which is in Chriſt Jeſus, our God and Saviour, through whom are all things, and to whom are all things? hath he accounted all things but droſs and dung, for the excellencies which are in Him? or like Galio, careth he for none of theſe things? hath he believed the record that God hath given of His Son? or hath he contradicted it, and given God the lie?

Let this be remembered, that a great houſe doth not only contain veſſels of gold and ſilver, but thoſe of earth and ſtone alſo, and ſome to honour, and others to diſhonour: He who hath ears to hear, let him hear. If Chriſt was degraded to the ſtate of a mere man during his humiliation on earth, reaſon will aſk, Why might not a mere man have been ſufficient? &c. Wherever we are certain that God hath either ſaid or done any thing, I always underſtood that human reaſon had no right to cavil or call it in queſtion, under any pretence whatever; otherwiſe, it is a piece of the greateſt arrogance and preſumption, that it is poſſible for a mortal to be guilty of. And ſurely, ſuch wilful offenders are in great danger to incur the ſevere diſpleaſure, and heavy judgments of Almighty God. The Pſalmiſt held his peace becauſe God had done it; and when there went fire out from the Lord, and conſumed two of Aaron's ſons, he held his peace too, he durſt not open his mouth, leſt the wrath of the Almighty had gone forth againſt him alſo.

So dreadful and dangerous a thing it is, to tamper with Omnipotence: and yet the Dr. will ſay, What occaſion was there for any Being ſuperior to man, for that arduous taſk. Be it known to the Dr. That Almighty God never makes uſe of one inſtrument to execute his purpoſe, while another was better adapted for it; let the reaſoning of ſilly men be what they will: and yet reaſon will aſk; true, reaſon has aſked, it ſeems. But then what kind of reaſon is it, I beg to know; for there is a ſpurious kind of reaſon, which proves deluſive and miſleads, and may be compared to falſe lights, which attempted to become a guide to ſome travellers in a dark night. But inſtead of conducting them to their deſired home; it endeavoured to lead them into pits, and fearful precipices. And in like manner, that reaſon is not leſs deluſive, which aſks, What occaſion for any Being ſuperior to man, for communicating the will of God to man? Nor is that judgment leſs deceiving, that thinks a mere man was ſufficient for that purpoſe; it may be ſaid of all ſuch, that they are pur-blind, and cannot ſee afar off; and however pure they may appear in their own eyes, they are not yet waſhed from their filthineſs; and the words of Chriſt to the Jews, may be applied to them, viz. You ſay that you ſee, therefore your ſin remaineth on you; and to all ſuch, the Bible is a ſealed book. But inſtead of remaining in error and unbelief, let us with unfeigned gratitude embrace Chriſt as offered in the goſpel; "Accounting it a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came to ſave the chief of ſinners." For ſalvation and remiſſion of ſins, are only to be obtained through Him; and of this we may reſt aſſured, that Chriſt ranſomed and redeemed fallen man from ſin and wrath, and the curſe of the law, as well as communicated to him the will of God.

Further,

Further, That reaſon which hath aſked, Why a mere man was not ſufficient? may be compared to the whited Sepulchre we read of, fair and beautiful on the outſide; but within, full of rottenneſs and dead mens bones.

In a word, the arguments I have been attempting to confute, may be called reaſon in the groſs; and that may enable a man to diſtinguiſh between different metals, gold and ſilver; or, it may be compared to thoſe hypocrites ſpoken of by our bleſſed Saviour, which could diſcern the ſtate of the weather by the face of the ſky. But the way of truth they had not known, to things of a ſpiritual and more refined nature, they were utter ſtrangers. In the former, ſuch men were ſkilful and active: but in the latter mere idiots, in the vaſt creation of God; or in other words, ſuch men methinks, may be compared to the fatted ox, that browſes in yonder paſture, and he too, can diſcern things in the groſs: He can diſcern the taſte of the flowers in the groſs, but their moſt exquiſite beauty attracts not his attention, he knows which of them all is beſt ſuited to his taſte, but their diverſified colouring and ſhining beauties are beneath his notice; or rather, they are too refined ſpeculations for his nature: and when the ox is thirſty, he drinks ſufficient of the brook to quench it. But he enquires not from whence it came; day and night regularly ſucceed each other, but he knoweth not the cauſe, neither doth he know that it is ſo. In like manner, there are ſome men, whoſe wiſdom is groſs, earthy, ſenſual, and it reacheth little or no further; and if we examine it within theſe bounds, they are quick, active and judicious, expert and well ſkill'd; and indeed, ſo is the ox in ſome things, for he knows that water will quench his thirſt as well as I do, and he knows better than I can tell him what quantity to drink, and how much will do him good; and here he acts with conſiderable

ſkill,

ſkill, for he extracts a proper quantity from the brook, without exceeding proper bounds.

In a word, he knoweth not exceſs in eating and drinking, and were he to act with equal ſagacity in other matters, we would be ready to ſay, he is poſſeſt of more than inſtinct. But here he ſaves us the trouble, for theſe are the bounds he cannot paſs. And in like manner, ſome mens knowledge and underſtanding, ſeem of a vaſt copious and extenſive nature, while you examine it within the bounds of terreſtrial things; but if you extend their reſearches to ſpiritual things, theſe are things far too refined for their ſhallow comprehenſions, at leaſt they can only form very lame and imperfect notions of them. They conſider not that the law of God is exceeding broad, and human reaſon cannot reach it: and that the goſpel may be conſidered as a lamp, which God Himſelf hath lighted, to guide us in the way to heaven. But ſome men handle the goſpel, as if it were a lump of unſhapen matter, which they have a right to cut and carve out in what manner they pleaſe, to ſuit their humours and fancies.

I have only to add, that ſuch men may be ſaid to ſow the wind, and ſhall reap the whirlwind; for we muſt follow the light of the goſpel, if we expect to inherit the promiſes of the goſpel; all other lights will miſlead, they will only ſerve to light us to darkneſs. But the precepts of the goſpel faithfully applied, will conduct us to glory, honour and immortality, for in them we have eternal life; but to teach any other way than what is exhibited in the goſpel, is at the ſame time, to preach up another doctrine, and diſſect the goſpel, and hoodwink men to perdition; and this conduct God hath threatened with all the plagues contained in the goſpel. But here it may not be improper to obſerve, that the various modes of worſhip amongſt different communities, do in nothing effect the vitals of religion, ſo long as each em-

embraceth Chriſt as held forth in the goſpel; for the nature of both is one, as much as the nature of flowers varigated in colours, are of the ſame kind, for both build upon the ſolid baſis of eternal truth, For inſtance, the contentions roſe ſo ſharp between Paul and Barnabas, that they parted; yet each had the cauſe of Chriſt alike at heart; and however they might differ in other reſpects, yet in this, like the lives of Saul and Jonathan, they were true and undivided. Having now made all that allowance, for the difference of opinion, and method of worſhip, of which the word of God will admit; I am to obſerve alſo, that to preach another doctrine contrary to what the goſpel dictates, may be compared to building upon a ſandy foundation, which cannot ſtand the ſhock of the ſtormy tempeſt. And therefore, whatever pains ſuch men may take to obtain ſalvation, they will aſſuredly fall ſhort of it; becauſe like the falſe prophets, they went in a way of their own, which God forbade them to go: they will be found without a wedding-garment, when they attempt to go into the marriage-feaſt; and what will they find for anſwer, when they ſhall be poſed with that ſevere and tremenduous queſtion, Friend, how cameſt thou in thither? Then to fly backward, will be impoſſible, and to go forward intolerable: are not we aſſured from Scripture, that many pretended preachers of the goſpel, ſhall be judged and condemned on that day.

Hence it is evident, that to preach another doctrine and reject the goſpel, may be conſidered as an attempt to overturn the ſolid baſis of eternal truth; and to deny that Chriſt is the Son of God and Saviour of the world, is to make God a liar, in that we believe not the record that God hath given of His Son. And to teach men, that they may be ſaved any other way, but in and through the merits and interceſſion of Jeſus Chriſt, is damnable deluſion; for there is no ſalvation in any other, neither is there any other

name

name given under heaven, or among men, whereby we can be ſaved, but only in and through Him. And every unprejudiced reaſoner, every faithful and ſincere enquirer, ſhall be fully convinced, and firmly aſſured, that the goſpel is a beam of divine light, derived from that Fountain of Light and which leads to that Fountain of Light, who is God over-all, bleſſed for ever. Such ſhall know of the doctrine that it is of God; they ſhall know, that the Bible may be depended upon, and is an infallible rule of conduct. Therefore, the deluſive reaſoning of miſguided men, with ſuch, will have no weight. "I have opened my mouth unto the Lord," will be the language of the Chriſtian. and how can I go back? I hate every falſe and wicked way; I have ſeen an end of what is called perfection here. But thy commands are exceeding broad. But what will become of the fearful and unbelieving! doubtleſs, the hand-writing on the wall will prove dreadful at laſt.

Further, the Chriſtian ſhall be convinced that Chriſt dwelt with the Father in glory before the world began; altho' His incarnation is a myſtery which he cannot underſtand. But knowing that God hath declared it, will put him above the reach of doubting. Thomas doubted long, but being convinced, he cried out, "My Lord and my God." In a word, the true believer will be reconciled to all the myſteries of the goſpel, and we have need of faith in all theſe things. But having already taken ſome notice of the effects of faith, I ſhall only obſerve now, that this is an imperfect ſtate; here we ſee and know but in part, we only ſee as it were through a glaſs darkly: but when that which is perfect is come, that which is imperfect ſhall be done away. Soon we ſhall ſee as we are ſeen, and know as we are known: here we are but babes in knowledge; but ſoon the day will break, and the ſhadows (for ever) flee away. And all true believers ſhall arrive at the meaſure of the ſtature of the fulneſs of Chriſt, ſo that what we loſt in the firſt

Adam,

Adam, we ſhall gain with advantage in the ſecond; for inſtead of the flowery garden or paradiſe of Eden, we ſhall exchange earth for heaven, and be tranſplanted into the paradiſe of God, where our joy ſhall be for ever new. I come now to obſerve, that the moſt unlikely inſtrument in the hand of the Almighty, always proved ſufficient to effect his purpoſe, when He was pleaſed to work. If He were to command a graſshopper to go out againſt an hoſt, they would be immediately diſcomfited. If He commanded the ſhaking of a leaf to chaſe an hoſt, the hoſt was ſeized with terror and fled. If He commanded an hoſt to flee when no man purſued them, Behold! fear fell upon them, and they fled as from the edge of a ſword. Witneſs the flight of the Aſſyrians, driven from their camps by divine terror, although no mortal knew of their fugitive retreat. If He commanded a cake of barley-meal to ſmite the camp, the camp fell. If He commanded a dream to inſpire the deſponding mind with courage; Behold! the man qualified for victory, and he kneels to worſhip, in that he had received ſtrength from means, and a method ſo unlikely. If He commanded every man's ſword to be turned againſt his fellow; Behold! the enemies of the Lord became their own executioners. If He commanded an hoſt to become the prey of death; Behold! the dead corpſes of Rabſhakeh's boaſted armies. Witneſs His wonders in the land of Egypt, at the Red Sea, and in the wilderneſs. Hence we ſee the madneſs of arguing from effects to cauſes.

When there was a great famine in the land of Iſrael, ſo that an aſs's head was ſold for fourſcore pieces of ſilver, and the fourth part of a Cab of Dove's dung for five pieces of ſilver; Eliſha propheſied, that to-morrow by that time, a meaſure of fine flour ſhould be ſold for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria, 2 Kings vi, 25. and vii. 1, 2. 20. "Then a lord, on whoſe

hand the king leaned, ſaid, If the Lord would make windows in heaven, might this thing be." In that paſſage we Behold! as it were, a man arguing from effects to cauſes, and making uſe of his reaſon. And pray let us not fail to obſerve, What effect ſuch kind of arguing had upon himſelf. And indeed if we only meaſure this paſſage with the line of human reaſon, it appears both a juſt and powerful argument; for they were reduced to eat aſſes' heads and doves' dung at a dear price. And from whence all that plenty on a ſudden? And there was neither corn nor flour in the country. In the preceding chapter we find a woman had boiled her ſon. From all that has been obſerved, did not his lordſhip's effects and cauſes produce a ſtrong argument? Certainly, my lord made uſe of his reaſon you ſee: But what was the reſult of it? His reaſon and himſelf were both trodden under foot in the mire, as a juſt judgment, becauſe of his hardneſs of heart and unbelief. And think you the rejecters of the goſpel are leſs culpable than that lord was, reſpecting the dearth and incredible plenty? I tell you no: the former ſuffered death becauſe of unbelief, and the latter muſt periſh except they embrace Chriſt as offered in the goſpel.

Eliſha's ſervant made uſe of his reaſon too, when he ſaw the city encompaſſed about with a great hoſt from the king of Syria, ſo that he cried out, "Alas! my maſter, how ſhall we do? And he anſwered, Fear not; for they that be with us, are more than they that be with them. And Eliſha prayed, and ſaid, Lord, I pray thee, open his eyes that he may ſee. And the Lord opened the eyes of the young man, and he ſaw. And Behold! the mountain was full of horſes and chariots of fire round about Eliſha." Now, I apprehend, there are thoſe in the preſent day, that are called men of learning and abilities, who notwithſtanding, are equally as blind and ignorant reſpecting the nature of the goſpel, as Eliſha's ſer-

ſervant was reſpecting theſe Almighty Guards which encompaſſed his maſter, before his eyes were opened. But why is it ſaid he was blind? Did he not ſee the Hoſt which ſurrounded the City, and hedged them in on every ſide? It's true, he ſaw them; but he could not ſee the Inviſible Horſes of fire and Chariots of fire which ſecured his maſter from their reach, till his eyes were opened by a miracle. And in like manner thoſe men of learning and pretended abilities, can ſee by the light of the natural eye to read the lines of the goſpel, as they ſtand on record; but they underſtand not their ſcope and meaning: they cannot compare ſpiritual things with ſpiritual, ſo as to comprehend them; they put darkneſs for light, and light for darkneſs, and grope at noon-day; they argue from effects to cauſes, and make uſe of their reaſon; and where human reaſon cannot reach, like that lord we have been taking notice of, they condemn all for fiction and fancy: conſequently, the goſpel proves to them, like the unbelieving Jews and Greeks, a ſtumbling-block, a rock of offence, and fooliſhneſs: But to them that believe, it is Chriſt the Power of God, and the Wiſdom of God. But the wilfully obſtinate conſider not the effects of faith, and the operations of God's Holy Spirit, which accompany obedience to the goſpel; being ſteel'd againſt conviction, and hardened in unbelief, they have rejected the declarations of God and Angels: who then can perſuade them? "Wonder, O heavens! and be aſtoniſhed, O earth! I have nouriſhed and brought up children, and they have rebelled againſt Me! The ox knoweth his owner, and the aſs his maſter's crib: But My people would not hear, Iſrael would none of Me." But let this be remembered, that we are left without excuſe, if we continue in a ſtate of error and unbelief: For, Where the goſpel doth not convert men to obedience, and newneſs of life, it will harden them in rebellion, and ripen them for deſtruction; it will prove the ſavour

of life unto life, or the ſavour of death unto death, to all. Wherever the goſpel has come, it will not leave men as it found them; for either it will operate powerfully to convert them from the error of their ways, and bring them to the knowledge of the truth; otherwiſe, it will enhance their guilt, and aggravate their condemnation: It will prove like a pungent, but pleaſing ſpur, which will kindly excite them to perſevere in duty, and quicken them to run in the way of God's commands; otherwiſe, it will make their torments intolerable: it will prove a light unto their feet, and a lamp unto their path; otherwiſe, it will make it groſs darkneſs, which will never be ſucceeded by day: it will fill them with joy and peace in believing; otherwiſe, it will harden them in unbelief and make ſtrong their bands: For them that are contentious, and will not believe the truth, it ſometimes pleaſeth God to ſend them ſtrong deluſions, that they ſhould believe a lie, as a juſt judgment upon their impenitence.

Further, The goſpel will prove ſweeter than honey to their taſte; otherwiſe, it will fill their cup with trembling, and cauſe them wring out the dregs: it will ſteel them againſt fear, and inſpire them with hope; otherwiſe, it will ſurround them with impenetrable darkneſs, and fill them with anguiſh and deſpair; it will enlighten their proſpect with the beams of eternal day; otherwiſe, it will extinguiſh their lamp in obſcure darkneſs: it will ſweetly whiſper peace, and convince them that their ſins, which were many, are pardoned; otherwiſe, it will prove like the roaring of a lion, or the hand-writing on the wall, which will looſe the joints of their knees, and cauſe them to ſmite one againſt another. It will prove an anchor of hope, ſure and ſtedfaſt, which reacheth to that within the vail; otherwiſe, it will prove an executioner to bind them hand and foot, and caſt them into the Red Sea of God's Wrath. It will cauſe them to

lift

lift up their heads with joy, a joy which no man taketh from them; otherwiſe, it will ſink them in the gulf of unutterable woe, from whence there is no redemption. It will prove like a healing balm and ſalutary medicine, to cure them of every malady; otherwiſe, it will prove like a feſtering gangrene, whoſe wounds are incurable. It will enrapture them with the joys of heaven; otherwiſe, it will launch them beyond the hopes of redemption: Where they will be made to cry out, Alas! that ever we knew the goſpel! Better had it been for us, that we had been born in Pagan-darkneſs; and finally, that the light of the goſpel had never dawned upon our dwellings, for then, our torment would have been more tolerable!

Further, Obedience to the goſpel, and embracing this great ſalvation through Chriſt (its Great Author), will ere long fill our right hand with the glorious palms of victory, and our mouths with a new ſong of praiſe; otherwiſe there ſhall be weeping and wailing, and gnaſhing of teeth: for God will be glorified in the condemnation of the wicked, as well as in the ſalvation of the righteous. And He who is now the ſoliciting Saviour, Advocate and Interceſſor, Will at laſt prove the roaring Lion of the Tribe of Judah to all the unregenerate: And a fire going before Him, ſhall devour His enemies round about. But all the Called and Choſen of God, that faithfully embrace the goſpel of His Son, ſhall be intitled to the joys of heaven; finally, to wear a crown of righteouſneſs, that fadeth not away. But the diſobedient, the fearful and unbelieving, ſhall be conſigned to that place of penury and pain, where they will be denied a drop of water to cool their ſcorched tongues. Here God's people are afflicted; but hereafter ſhall have an eternal weight of glory.

I come now to point out in few words, That ſalvation and eternal life, are only to be obtained through Chriſt.

Chriſt. Firſt, There is one Faith, and one Baptiſm: we are baptized in His Name, and by faith receive the pardon of all our ſins, through His Blood. For man's recovery and redemption was contrived in heaven by the Father, accompliſhed on earth by the Son, and applied by the Spirit. Jeſus wrought and ſuffered till man's ſalvation was fully compleated; and by His Death and Sufferings, He brought in an everlaſting righteouſneſs, for the juſtification of all his people. The Salvation wrought by Chriſt, is called a Great Salvation, and a Free Salvation: A Great Salvation, in that we are not bought with corruptible things, ſuch as ſilver and gold; but with the precious Blood of Chriſt, which cleanſeth from all ſin. Great was the ranſom paid for us, and great is the purchaſe obtained for us, even eternal life. A Free Salvation, in that all are invited, and none excluded, but ſuch as reject it, and exclude themſelves: "Ho! every one that thirſteth: Come to the Waters. And he who hath no money, come buy Wine and Milk, without money and without price. Come unto Me, all ye that are weary and heavy laden, that ye may find reſt unto your ſouls." The former alludes to the latter. In a word, There is Balm in Gilead, and a Phyſician there; ſo that he who is diſeaſed, may turn in thither and be healed; for Chriſt came not to call the righteous, but ſinners to repentance. And whether we examine the rules of the Old Teſtament or the New, they were not to deviate at all: For the man that knowingly counteracted theſe rules in the leaſt degree, was chargeable with rebellion againſt God. I ſhall produce an inſtance or two from both to prove it ſo; and ſhall begin with Abraham, the father of the faithful; and him God ordered to circumciſe every male child eight days old, throughout their generations, whether born in the houſe or bought with money. Now, this may ſeem a ſlight thing, a matter of little or no importance to ſome.

But

But let us obſerve what God threatens, in caſe of non-obſervance, viz. " And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from his people; he hath broke My Covenant," Gen. xvii. 12. 14.

I come now to draw a reflection from two of Aaron's ſons, which took each of them his Cenſer, and put fire therein, and put Incenſe thereon, and offered ſtrange fire before the Lord, which he commanded them not: And there went out fire from the Lord, and devoured them; and they died before the Lord, Lev. x. 1, 2. From theſe words, and from the diſobedience of theſe unhappy and preſumptuous men, we learn what a dangerous thing it is to tamper with Omnipotence, and offer worſhip to God, in any way which He hath not commanded. Now, the conduct of theſe men appears to me ſimilar to thoſe who ſubvert the goſpel in our day: but were they ſenſible of their danger, they would cry out with fear, as the devils did at the preſence of Chriſt. It is a dreadful thing to fall into the Hands of the living God, the above examples are proof.

Having taken ſome notice of the Moſaic precepts and threatenings, I turn to the goſpel diſpenſation as propoſed, and ſhall be brief. Firſt then, we find that after the apoſtle had planted the goſpel at Antioch, Acts xv. 1. there came falſe brethren in his abſence, and taught his converts that they muſt be circumciſed according to the law of Moſes; otherwiſe, they could not be ſaved. But when the apoſtle was acquainted with this, he was filled with a juſt indignation againſt ſuch ſoul-deſtructive deluſions. And after having exerted every poſſible means to extinguiſh them, he charged theſe workers of iniquity, with ſubverting the goſpel and men's ſouls; for the nature of religion then run in a different channel, in conſequence of which, circumciſion was finally aboliſhed, and elſe-where the apoſtle adds, ſaying, " If any man or an angel from hea-

heaven, preach another doctrine than what we have preached, let him be Anathema Maranatha unto you." Note, Believe in Chriſt, and thou ſhalt be ſaved, is the voice of the goſpel. For He is the way, the truth and the life: and none cometh unto the Father but through Him; and if we reject this, we are aliens to the true faith, and enemies to the croſs of Chriſt, having a name to live while we are dead, dead in treſpaſſes and ſins, and to every good work reprobates, having the form of Godlineſs only, but deſtitute of the power; for of this we may reſt aſſured, that, if we are not the diſciples of Chriſt, we are the ſervants of ſin, argue from effects to cauſes as we will: and all our attainments at laſt, will avail nothing more than tinkling braſs or ſounding ſymbal. Nay, but they will enhance our guilt and augment our miſery; and if we believe not on the Son of God, we are ſtrangers to the things which belong to our peace: and inſtead of being ingrafted into that noble Plant of renown, we are degenerated into a ſtrange vine, and become the ſeed of evil doers, and the way of truth we have not known; the fathers have eaten ſour grapes, and the childrens' teeth are ſet on edge: and if we vainly imagine, that a way and method of our own will conduct us to heaven, without liſtening to the voice of Chriſt, we arrogantly charge God fooliſhly, and treaſure up unto ourſelves wrath againſt the day of wrath; for if we ſuppoſe, that we can attain ſalvation and eternal life, in any other way than what is exhibited in the goſpel, or rather in a way prohibited in the goſpel, we are certainly deceiving ourſelves, and ſetting at nought all that ever God did to make us happy. And under this conſideration, in vain did God ſend His Son Jeſus Chriſt to ranſom us from wrath and the curſe of the law, ſince we have found out a method of our own, ſufficient for that purpoſe, without the interpoſition of the Saviour. Now this is certainly the greateſt deluſion which we could poſſibly contrive

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to deceive ourſelves, and yet I doubt this is the caſe with many; nevertheleſs, the foundation of God ſtandeth ſure. Further, If men have found it requiſite to add any thing more than what the goſpel requires, as neceſſary to obtain ſalvation, it can no longer be called a complete ſalvation; but on the contrary defective and imperfect, and if men hath found it proper to leave out, or keep back any thing as unneceſſary, which the goſpel requires reſpecting ſalvation, this is rendering the goſpel equally defective and imperfect alſo. And we may be aſſured, ſuch a conduct is highly affronting to Almighty God.

I come now to draw a reflection or two, from the Old Teſtament, and by comparing them with the New, will prove their cloſe connection and reference to each other. Firſt then, When the children of Iſrael ſinned in the wilderneſs, the Lord ſent fiery ſerpents among them, which bit them, ſo that much people died. And through this the people humbled themſelves before the Lord, and the Lord was intreated of them. And the Lord commanded Moſes to make a ſerpent of braſs and place it upon the top of a pole, ſo that they which were bit by the fiery ſerpents, might look up to the ſerpent of braſs, and be healed. Hardly any thing could come under review, more contradictory than this, arguing from effects to cauſes, and making uſe of our reaſon only. Under this conſideration, ſurely, it wears the appearance of the groſſeſt kind of abſurdity and deluſion, to ſuppoſe, that a man at the very brink of death, ſhall be made perfectly whole, by looking up to a piece of braſs, made into the ſhape of a ſerpent. But if I miſtake not, our faith muſt carry us farther than our reaſon can reach, otherwiſe, we ſhall never be able to come to a knowledge of the truth: for it is not more impoſſible for a deaf man to diſtinguiſh between the difference of ſounds, and a blind man that of colours, than it is for us to comprehend the wonderful works of God. Without farther enlarging,

I ſhall only obſerve, that as Moſes liſted up the ſerpent on the pole in the wilderneſs, ſo is Chriſt lifted up on the pole of the goſpel, and the former was to act faith in God's word, otherwiſe, die in their rebellion: and the latter muſt act faith in Chriſt's merits, otherwiſe, die in their ſins, for to Him every heart, as well as every knee muſt bow, and what will not bow, ſhall be broken to pieces. Now this was an emblem or type of Chriſt, although I ſtay not to illuſtrate it any further at preſent. Notwithſtanding, human reaſon, and arguing from Effects to Cauſes cannot comprehend it, give me leave to ſay, there is a time a-coming when they will comprehend it to their coſt. But here an awful reflection preſents itſelf, viz. It will then be too late, to rectify what is amiſs. Another emblem or type of Chriſt we have in Lev. xvi. 7, 8, 9, 10, 22. "And Aaron ſhall lay both his hands upon the head of the ſcape goat, And confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend him away, by the hand of a fit man into the Wilderneſs, And the goat ſhall bear upon him all their iniquities, unto a land not inhabited." And in like manner, all the iniquities of ſome of Adam's poſterity, and all their ſins and tranſgreſſions were laid upon Chriſt: And He bore them away into a land not inhabited, or rather, He buried them in deep oblivion beneath the croſs: for, as ſaith the prophet, "He was ſmitten and ſtricken of God, The chaſtiſements of us all were laid upon Him, And by His ſtripes our ſouls are healed." And here if we only make uſe of our reaſon, and argue from Effects to Cauſes, it appears an utter impoſſibility, that a Goat ſhould bear upon him all the ſins and iniqui ies of Iſrael, and carry them to a land not inhabited.

Hence it is evident, that gainſayers may find equal reaſon for cavil in the Old Teſtament, as that of the New.

New. But inſtead of cavilling, we would do well to conſider that the Almighty can effect his purpoſes, by means and methods, the moſt unlikely to all human appearance, argue as you will. And certain it is, that many of the ways in which God was pleaſed to work, with and for men in the Old Teſtament, as far exceed hum n comprehenſion, as any in the New. And therefore, if the children of Iſrael had rejected the method as inſufficient to effect a cure, and on that account would not have looked up to the ſerpent of braſs and be healed, God would not have provided another remedy to ſatisfy their humours: and ſimilar to this, is the goſpel diſpenſation, we are to obtain ſalvation through Chriſt. But if we reject Him, miſery, without mercy, will be our portion, for this is the remedy provided and appointed of God: and He will not change it, neither countenance any other we may contrive in its ſtead.

Further, we read, that the walls of Jericho fell flat by blowing of rams horns, and were we to aſk our reaſon in this, reaſon would ſay, It is impoſſible. Sufficient are theſe inſtances to prove, that we cannot be guilty of a more heinous ſin, than cavil at any of the Ways or Works of God, merely becauſe we cannot underſtand them. But waving many things that might be mentioned of this kind, I proceed to obſerve, that in Mr. Lindſey's book, page 143, he tells us, that the honeſt concluſions, which each of us form for ourſelves, from what we know of the Scriptures, are what we muſt depend upon, and no miſtake which we may thus fall into, will affect our final acceptance with God, &c. &c. And here I muſt confeſs, that the Reverend Gentleman and me, are as widely different in opinion as can be. Note, I have already obſerved, that the holy Scriptures are a divine fabrick, which God and not man hath built, and have pointed out the danger to unſcrew a pin, and put it in another way. I have alſo endea-

voured to ſhew, how and in what manner religion hath undergone a change. And have made ſome remarks reſpecting the ſtrict obſervance of the Moſaic law, and the danger of diſobeying it. And from Divine Authority, I am authoriſed to affirm, that the violaters of the goſpel are ſtill leſs excuſable. And may warrantably add, that falſe teachers in modern times, are not leſs culpable in the ſight of God, than falſe prieſts and prophets in antient times. Eve beguiling Adam, could not plead him guiltleſs before God: and the Prophet of the Lord ſuffering himſelf to be ſeduced by a falſe prophet, could not plead innocence, for he received a ſevere Meſſage, and a fearful doom. Notwithſtanding, he ſeemed to have as good deſigns and honeſt concluſions in his favour, as any man could have. But having taken ſome notice of that already, I ſhall here produce one reaſon ſufficient to prove, that mens honeſt concluſions are not at all to be depended upon. Conſequently, if they lean upon them, they are in great danger to fruſtrate their final acceptance with Almighty God. Firſt then, if God had left us to grope our way in the dark, unaſſiſted by Divine Revelation, having nothing but the dark glimmering natures light to direct as, how diſmal the ſituation, and if poſſible, ſtill more diſmal the proſpect; for ſuch a ſtate or ſituation, may be compared to a man in a waſte howling Wilderneſs under cloud of night, that knew not where he was, nor whither to go. Then indeed, he might make the beſt uſe of his reaſon and honeſt concluſions he could, ſince they were all the guide he had got to depend upon; and doubtleſs, in ſuch a pitiful condition he would walk along penſive and dejected, full of doubts and fears, ſeeing all before him uncertainty, and all behind darkneſs and obſcurity. For notwithſtanding, he is convinced that there is a ſtate of happineſs and bliſs, yet he knows not whither he is travelling to it, or coming from it,

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and this would fill his mind with bitter forebodings, and keep him in anxious ſuſpence, it would cauſe him to turn back and look about. Doubtleſs, theſe are diſmal and melancholy reflections: but thanks be to God they belong not to us, we have a ſurer word of Revelation to direct us, unto the which we would do well to take heed, we have line upon line, and precept upon precept, here a little and there a little of inſtruction, enough to make us wiſe unto ſalvation if the blame be not in ourſelves: for God, who at ſundry times, and in divers manners, ſpake in times paſt unto the Fathers by the Prophets, hath in theſe latter days ſpoken unto us by His Son, that in ſeeing we might believe, and in hearing underſtand: and if every word ſpoken by Angels were ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward, "How ſhall we eſcape, if we neglect ſo great Salvation: Which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard Him," at the time of ignorance God winked, but now warneth all men every-where to repent, otherwiſe, every man's deſtruction is of himſelf. And as I have already obſerved, The goſpel is not a lump of unſhapen matter, which men may cut and carve out in what manner they pleaſe; but God hath given us a poſitive command to believe it, and believe it we muſt, otherwiſe, it will render our miſery intolerable. But here ſome may be ready to ſay, If others ſubſcribe not with my creed, and if their opinion and reaſoning do not perfectly agree with mine, I condemn all for loſt. Now to this I anſwer no, for I have already obſerved, that various communities may differ reſpecting opinion and modes of worſhip, which yet do not effect the vitals of religion. But this I maintain, that the command of God in the goſpel is poſitive, and obey it we ſhould, without exception, and without wavering. The word of God muſt not be contradicted

dicted, however impoſſible it may appear to us, for as the heavens are extended far above the earth, ſo God's Words and Works are Infinitely higher than ours, His ways are equal, but our ways are unequal. Well then, it is not this opinion, or the other, that will conduct us to happineſs, but rather by believing the word, and obeying the command of God.

Hence it is evident, our own concluſions are not to be depended upon, rather we are to depend upon the poſitive declarations of Almighty God, which altereth not, and cannot be changed. Agreeable to this, the Apoſtle tells us, that before his converſion, he profited more in the Jewiſh religion than others, being ſo exceeding zealous for the traditions of his fathers, that beyond meaſure he perſecuted the Church of God and waſted it. But when it pleaſed God to reveal His Son in him, and call him to preach His Goſpel among the Heathen, he conferred no longer with fleſh and blood. "But there be ſome that trouble you, and would pervert the goſpel of Chriſt. But though we, or an Angel from heaven, preach any other doctrine unto you than that which we have preached unto you, let him be accurſed: as we ſaid before, ſo ſay I now again, if any man preach any other goſpel unto you than that ye have received, let him be accurſed." And he farther declares, that he received not the goſpel of men, neither was it taught him by men, but by the revelation of Jeſus Chriſt. From theſe and many other paſſages of Scripture, we ſee the great danger of ſuffering ourſelves to be miſled, either by our own opinion, or that of others. In a word, he that buildeth upon a wrong foundation ſhall ſuffer damage, let his opinion, dependance and concluſions be what they will, for if men were permitted to leave the revealed will of God, or to extract ſuch notions from it as they thought proper, that Divine fabrick not made with hands, would be

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as much pulled to pieces as Solomon's temple was, where one ſtone was not left upon another, but the building of God ſtandeth ſure, and the deciſions of men cannot alter it. And therefore, we are unjuſtifiable in leaving the revealed will of God, under pretence of depending upon our own honeſt concluſions as we may call them; this would reſemble the forementioned Prophet, who forſook the word and command of God, to follow the deluſions of a man to his own deſtruction. Many reaſons might be produced to prove this, But I ſhall reduce all my reaſons to one at preſent, and briefly plead upon that, viz. There is as much reaſon to believe that Chriſt is the Son of God, and Saviour of the world, as there is reaſon to believe that we ſhall enter upon another ſtate of exiſtence, when we have finiſhed our courſe here. But, by what means can that be proved, is it aſked? By the words which proceeded out of the Mouth of God, it is anſwered. Now man liveth not by bread alone, but by every word which proceedeth out of the Mouth of God. Mark, "Thou art My Beloved Son, in Whom I am well pleaſed, hear ye Him:" Now, theſe are God's own words, but then if Calmet and Paul of Venice be equal to God in power and might, or greater, hear ye them, for they contradict this, if they are greater their words are more to be revered of courſe; and if the arguments of Prieſtly and Lindſey, are of greater weight than the Declarations of God and Angels, hear ye them: juſt ſo, for they contradict this too. Chooſe ye this day whom you will hear and fear, only allow me to remind you, of the fearful doom of the man of God, becauſe he ſuffered himſelf to be deceived by a falſe Prophet together with his own honeſt concluſions, which proved fatal to him.

I ſay then, let the reader deliberate well before he chuſes: With the well-adviſed is wiſdom. Let him take the church of England's advice, viz. Read, Mark

Mark what is amiſs, Learn to avoid it, Digeſt truth. Juſt ſo; were I convinced, that the words of Chriſt would have as much weight with them, as ſome of theſe great men already mentioned, I would here produce them: However that be, I will draw a bow at a venture; the king of Iſrael received his death-wound by a random arrow, as it were. Read Matth. xvi. 13, 14, 15, 16, 17, 18, 19, 20. "Whom do men ſay that I the Son of man am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona; for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven." From that paſſage, two things may be particularly remarked. Firſt, do we believe that God revealed it unto Peter, that Chriſt was the the Son of the living God? or did Chriſt and Peter ſpeak truth, when they ſaid ſo? Judge for thyſelf reader. Note, Chriſt tells us elſewhere, That there be ſome who reject the Commandments of God, that they may eſtabliſh the traditions of men. "But the ſtone which the builders deſpiſed, is become the head of the corner: therefore ſay I unto you, the kingdom of God ſhall be taken from you, and given unto a nation bringing forth the fruits: and whoſoever falleth on this ſtone ſhall be broken, but on whomſoever it ſhall fall, it will grind him to powder; and to him that hath ſhall be given, but from him that hath not ſhall be taken away, even that which he ſeems to have."

Further, when our bleſſed Saviour opened the eyes of a man that was born blind, the Phariſees were diſſatisfied with the anſwer which the man gave concerning the miracle, and therefore caſt him out of the ſynagogue, and when Chriſt found him, He ſaid unto

unto him, " Believeſt thou on the Son of God? He anſwered and ſaid, Who is He, Lord, that I ſhould believe on Him? And Jeſus ſaid, Thou haſt both ſeen Him, and it is He that talketh with thee. And He ſaid, Lord I believe, and he worſhipped Him." From theſe words, two things in particular offer to our notice. Firſt, Chriſt declares Himſelf to be the Son of God. And if He was nothing but a mere man, why did He ſuffer a man to worſhip Him, (reaſon will aſk) now dare any man ſay that Chriſt was chargeable with falſehood or idolatry, by ſuffering a man to worſhip Him? Now Chriſt and Peter affirm one thing, and Dr. Prieſtly, and Mr. Lindſey another; Who are we to credit, and who are chargeable with a lie, for they cannot both ſpeak truth, the reader is to judge for himſelf? or rather let him ſearch the ſcriptures, and be convinced from the declarations of God and angels; for ſo we read, that the converts in Berea were more noble than theſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, to prove whether the declarations of the apoſtles were according to truth or not. And after Chriſt was riſen from the dead, He met two of his diſciples, and ſaid unto them, All Hail; and they came and held Him by the feet, and worſhipped Him; and at many other times our bleſſed Saviour was worſhipped, and we never read that He forbade them, or told them that He was not the object of adoration and praiſe. But we have a very different account of Paul and Barnabas, who rent their cloathes, when the people brought oxen to ſacrifice unto them; and ran with great violence amongſt the people to prevent them. And in Revelation xix. 10. When St. John fell down at the feet of the Angel to worſhip him; the Angel ſaid, " See thou do it not, for I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus," &c. Hence it is evident, that the Angel was a ſervant

under Chriſt; and therefore, every man that argues Chriſt was nothing more than a mere man, maintains Him an impoſtor at the ſame time, whether they mention the word or not; for we all know that Chriſt received worſhip from men, was called, and called Himſelf the Son of God; and if he were only a mere man, was He an impoſtor or not, reaſon will aſk, and well it may: its a ſilly kind of reaſon that ſome men are poſſeſt of, I think. We read that never man ſpoke like this man, and under this conſideration, it may be ſaid, never man deceived like this man either, for both angels and men were alike deceived by Him it ſeems. But reaſon will aſk, Is it poſſible for a mere man to deceive angels? ſurely no; reaſon will contradict it. But in Mr Lindſey's book he tells us, That Chriſt ſuffered death for the truth, in conſequence of this, He had the honour of being raiſed to an immortal life, for His conſummate virtue and loyalty to God, and exalted above all others of mankind, &c. &c. I muſt confeſs I am at a loſs to know how the Reverend Gentleman can reconcile himſelf to his own reaſoning, ſeeing he argues Chriſt was nothing more than a creature of God; and if ſo, did He not rob God of His due, when He received that worſhip and homage from men, which is due to God alone. Note, if one man receive worſhip from another, are not both guilty of idolatry, and worthy of death. Now Chriſt conſidered as a mere man only, how can he eſcape this accuſation, and therefore inſtead of conſummate virtue, egregious preſumption, thus conſidered; and inſtead of loyalty, diſloyalty and rebellion; and inſtead of being exalted above all others of mankind, did He not deſerve to be depreſt beneath all others of mankind; becauſe, being a mere man only, He aſſumed God's prerogative; Is not this conduct prohibited with the heavieſt threatenings which language can expreſs, in both the Old and New Teſtament? Can there be any thing more provoking

voking in the ſight of the Almighty? I could here enumerate inſtances to prove it, but it would appear as if I lighted a candle to ſee the ſun at noon. I have only to obſerve, That I have hardly heard a greater abſurdity from the mouth of child, than there is in ſome of Mr. Lindſey's arguments: In fact, they confute themſelves.

And therefore I proceed, as propoſed, to prove, That Chriſt is both the Son of God, and Saviour of the world, Rev. vii. 9. to the end. "After this I beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the Throne, and before the Lamb, cloathed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God, which ſitteth on the throne, and unto the Lamb." And we find that they who wore white robes, had come through great tribulation, having waſhed them, and made them white in the Blood of the Lamb: Therefore are they before the throne of God, and ſerve Him day and night in His temple: And He that ſitteth on the Throne ſhall dwell among them: They ſhall hunger no more, neither thirſt any more; neither ſhall the ſun light on them, nor any heat: for the Lamb, which is in the midſt of the Throne, ſhall feed them, and ſhall lead them unto Living Fountains of Waters; and God ſhall wipe away all tears from their eyes. Note, "And the kings of the earth, and great men, and chief captains, and mighty men, and every bond and free man hid themſelves, and ſaid to the mountains and rocks, Fall on us, and hide us from the face of Him that ſitteth on the Throne, and from the Wrath of the Lamb, for the great day of His wrath is come, and who ſhall be able to ſtand." Now, in all theſe paſſages, whether we conſider the Character of the righteous or the wicked, There ſeems equal adoration paid on the one hand, and equal terror dreaded on the other.

Note, "Salvation to our God, which ſitteth upon the Throne, and unto the Lamb. And they ſaid to the rocks and mountains, Fall on us, and hide us from the Face of Him that ſitteth on the Throne, and from the Wrath of the Lamb." And here, as I ſaid before, God and Chriſt are conſidered as equal in power, mercy, or judgments. Hence it is evident to a demonſtration, that Chriſt is God: and the man that would deny this, is ripe for calling both the Old and New Teſtament deluſion; or rather, it is evident, if he declare the former, he includes the latter: read Rev. v. 5, 6. 11, 12, 13, 14. In a word, Salvation and eternal life are only to be obtained through Chriſt, and this has been ſufficiently proved; and therefore, to expect it in any other way, is equally as abſurd, as it would be of a ſick man to expect a cure from thoſe medicines which he never uſed, or to reap benefit from drugs that have not a healing virtue in them; or to ſee the fields ripening for harveſt in winter. Why will we cavil at any of the methods or works of God, becauſe we cannot underſtand them? There are many viſible things we underſtand not; and how much leſs inviſible? For inſtance, we behold the moon and ſtars adorn the face of the ſky; thoſe evening preachers, which preach and praiſe Him nightly there: But we cannot tell what they are made of. No, they are the Productions of Almighty Power; a Myſtery far too high for us to underſtand.

But why do I go ſo far as the ſtarry heavens, to prove our deficiency in underſtanding? Alas! we cannot tell what the wind is made of, that blows againſt us; neither can we tell where it goes, nor whither it cometh. We cannot tell what the ſtones of the field are made of; nor how the bones do grow in the womb of her that is with child. We are ignorant as we are conceited; and well were it for us, if we could be convinced of this; for then, perhaps, we ſhould become teachable, knowing that we lack

wiſdom.

wiſdom. In a word, wrong notions or opinions, or the honeſt concluſions of men, if they muſt be ſo called, have nevertheleſs proved ſoul-deluſions and ſwift deſtruction to many; for they have not only, like Saul, ſlain their thouſands, but, like David, their ten thouſands. Without enumerating inſtances to prove this, we have a remarkable one reſpecting the Publican and Phariſee that went up to pray: Now the latter ſeemed not to addreſs the Almighty as an humble ſupplicant for mercy, but rather as if he meant to to make a juſt demand on account of his merit; for we find, he endeavoured to remind the Almighty that he faſted twice in the week, and gave tithes of all that he poſſeſt, and who but he a favourite of heaven. "God, I thank Thee, that I am not as other men; nor even as this Publican." He ſtood not upon his compariſons only, but his diſparagements alſo. Doubtleſs he looked upon the Publican as ſtanding far beneath him, in the ſcale of the Divine Favour. In a word, He claimed a title to the reward by a maſterly performance and proficiency in the work on his part; he conſidered not that God can charge His angels with folly, and how much more ſinful duſt and aſhes. He conſidered not that true humility and ſelf-abaſement are of great price in the ſight of God; and that the cattle on a thouſand hills are His. Hence it is evident, we are not to depend upon any thing we can do, in order to obtain ſalvation; but rather acknowledge, when we have done our beſt endeavours, that we are but unprofitable ſervants. And therefore it becomes us to give all diligence, and uſe our own endeavours as freely as if we could obtain ſalvation through our own endeavours; and yet to depend no more upon them, than if we had done nothing at all. But this is ſo hard a leſſon to learn, that but few have learned it aright; for to many, ſelf-righteouſneſs proves a ſtumbling-block, upon which they have not only been ſplit,

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but dashed and shattered to pieces: for one grain of self-righteousness and self-dependence, are more than sufficient to destroy a whole life full of good works; for, in the sight of God, no living man can be justified. Before him, all our righteousness are as filthy rags, till perfumed with the odours and myrrh of redeeming Love, through which alone we can be justified and accepted; without this, none are righteous before God, not one. Well then, however divided in opinion and profession, we are all guilty and filthy without exception: Consequently, we must all wash in one fountain, if we expect to be cleansed. Agreeable to this, are the words of Christ to His disciples after his resurrection, saying, "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved: But he that believeth not, shall be damned," Mark xvi. 15, 16.

Further, The conduct of the Publican was very different from that of the Pharisee; for he approached the presence of the Almighty, self-convicted and self-condemned; he was bowed down under a sense of guilt and remorse for sin, in so much that he stood afar off, and could not look up, but smote upon his breast, saying, "God be merciful to me a sinner." And therefore, however honest the conclusions of the Pharisee might have been, or however firmly he might depend upon them; yet Christ assures us, that the one went to his house justified rather than the other. "For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted." But it is not only a knowledge of our duty, but a sincere performance of it, that will shew the reality of our faith: for a man may both know and do the practical part of it, with great zeal seemingly; and yet he may be a gross and odious hypocrite in the sight of God: "For without faith it is impossible to please God." And, on the other hand, a good man may be overtaken by some sins of a very hein-

heinous nature, which notwithſtanding, will not finally exclude him from the Divine Favour; although, by theſe he may be ſore let and hindred, as in the caſe of David.

Another ſtrong and convincing proof, that Chriſt is the Son of God, we have in Luke xxiv. 15, 16. 30, 31, 32. 36, 37. "And it came to paſs, that while they communed together and reaſoned, Jeſus himſelf drew near, and went with them: but their eyes were holden that they ſhould not know him. And it came to paſs as He ſat at meat with them, He took bread, and bleſſed it, and brake, and gave to them; and their eyes were opened, and they knew Him: and He vaniſhed out of their ſight. And they roſe up the ſame hour, and returned to Jeruſalem; and found the eleven gathered together: and they told that the Lord was known of them in breaking bread. And as they thus ſpoke, Jeſus Himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and apprehended that they had ſeen a ſpirit. And He ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold! My hands, and My feet, that it is I Myſelf: Handle Me, and ſee. For a ſpirit hath not fleſh and bones as ye ſee me have," &c. Here we are told, that Chriſt vaniſhed out of their ſight, at one place; and at another place, He ſtood up in the midſt of them, all on a ſudden, ſo that they were terrified and affrighted, ſuppoſing they had ſeen a ſpirit. And if Chriſt was a mere man only, He did more at that time than any other mere man ever did, from the creation of the world to the preſent day. There is not one inſtance ſimilar to theſe, amongſt all the Prophets and Apoſtles.

But after all, it ſurpriſes me to find Mr. Lindſey call Chriſt his Lord and Saviour! Moſt aſſuredly he has no more right to call Chriſt his Saviour, than to call me his father: for certainly the word Saviour de-

denotes more than the name only; although I ſtay not to illuſtrate it. " Why call ye Me Lord and Maſter, ſeeing you do not the things I command you?" or, in other words equally juſt, Why call ye Me Lord and Saviour, ſeeing you believe not in Me. " Bleſſed is every one who is not offended in Me," are the words of Chriſt: But one would think Mr. L. is offended; for in page 38. he writes thus, viz. ' I hope, for the ſake of truth and decency, ' that we ſhall hear no more of a Child, the Child ' Jeſus, being the everlaſting Father: and that ſuch ' obnoxious language will in time be removed out ' of our Bibles.' I have only to ſay, That a true Chriſtian would not have expreſſed himſelf thus; and that is mine honeſt concluſion.

Once more, When Jeſus led his diſciples out as far as Bethany, He lifted up His hands and Bleſſed them. And it came to paſs, while He bleſſed them, He was parted from them, and carried up into heaven, and they worſhipped Him, and returned to Jeruſalem with great joy, and were continually in the temple, praiſing and bleſſing God, Amen. Theſe are the concluding words of Luke's goſpel.

Hence it is evident, the apoſtles worſhipped Chriſt, and if Chriſt was nothing but a mere man, why did they pay that homage to the creature, which is due to God alone. But as Mr. Lindſey maintains Chriſt was nothing but a mere man, under that character only, I have made it appear, that Chriſt muſt have been an impoſtor. But here each doubt is reſolved, and every unprejudiced reaſoner ſatisfied. Firſt, a man may paint with what colourings he pleaſes, to deceive his fellow-men upon earth. But no impoſtor will be received up into heaven when he leaves the earth, he muſt let that alone for ever. God cannot be deceived, and he will not be mocked: now Chriſt was worſhipped on earth, and afterwards received up into glory; and if Chriſt had been a mere man

man only, and received worſhip, He muſt have been an impoſtor; and if He had been an impoſtor, He could not have been received up into glory. Reader, thou art to judge for thyſelf, if there be men who wilfully ſhut their eyes againſt the light, their miſery is of themſelves; and if the Bible be wrong tranſlated, thoſe unacquainted with the originals, in ſome things may be miſled, though the defects in the tranſlation cannot hinder their final felicity. The learned however are of opinion, that the Engliſh tranſlation of the Bible with all its defects, is an admirable one.

Firſt, I proceed to offer further proofs, that Chriſt is the Son of God. And ſecondly, to point out what a violent blunder, and a ſhameful compariſon Mr. Lindſey has made: where he ſays, the Mahometans enjoy a purer ſyſtem of religion than the bulk of Chriſtians. And alſo, that Mahomet hath ſpoken more juſtly of the nature of Jeſus Chriſt, than the bulk of Chriſtians: and this I ſhall do, by briefly mentioning the maxims and manners, and method of worſhip amongſt the Mahometans. Thirdly, ſhow how exactly the prophecies in the Old Teſtament are fulfilled and accompliſhed in the New. Fourthly, I ſhall prove that the Holy Ghoſt is a Being diſtinct from the Father and the Son, although of the ſame nature or eſſence; and the credibility of the nature, and office of this Bleſſed Spirit, is clear to a demonſtration, from Scripture Authority: all which I ſhall endeavour to ſhow. And fifthly, advance ſome proofs in vindication of the Prophetic, and Apoſtolic declarations. And alſo, make a few remarks between them and thoſe who contradict them.

I return, read Mark xiv. 61. "And the high prieſt aſked Him, ſaying, Art Thou the Chriſt, the Son of the Bleſſed? And Jeſus ſaid, I am: And ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven! Then the high

prieſt rent his cloathes," &c. The High prieſt was as far from believing that Chriſt will come to judge the world, as Mr. Lindſey is from believing that Chriſt is poſſeſt of two diſtinct natures, and God as well as man. But time will produce new diſcoveries, and bring proof with it. Read Matth. xvii. 2. When Chriſt was transfigured before His diſciples, His face did ſhine as the ſun, and his raiment became white as the light, and a bright cloud overſhadowed them: and Behold! a voice out of the cloud, which ſaid, "This is My Beloved Son, hear ye Him." And St. Mark tells us, that His raiment became ſhining and exceedingly white as ſnow, ſo as no fuller on earth could white them. Was there ever a man ſince the world began, whoſe face was equal to the ſun in brightneſs? Or did ever God ſpeak with an audible voice from heaven, and declare any man His ſon, beſides Chriſt? And in Matth. xiv. 33. people in the ſhip came and worſhipped Him. And in Matth. xv. 25. a woman came and worſhipped Him. And in the 9th verſe of the ſame chapter, Chriſt ſays, "But in vain do they worſhip Me, teaching for doctrines the commandments of men." If God did not declare Chriſt to be His Son, men do well to contradict it. But then if God did declare Chriſt to be His Son, ſuch men certainly act a very dangerous part, and are chargeable with rebellion againſt Him. We have the following words in Jeremiah's propheſy, that may well be applied to them: "Thus ſaith the Lord of Hoſts, hearken not unto the words of the prophets, that propheſy unto you; they make you vain, they ſpeak a viſion of their own hearts, and not out of the Mouth of the Lord. Therefore thus ſaith the Lord of Hoſts, concerning the prophets, Behold! I will feed them with wormwood, and make them drink the water of gall: and as for the prophets, and the prieſts, and the people, I will even puniſh them and their houſe, for they have perverted the words of the Living God, of the Lord of Hoſts." If theſe

words

words are only the cunning deviſed fables of men, they are not even worthy of our notice. But if they are the words of God, they are pregnant with dreadful threatnings, and God is not ſlack concerning the execution of his judgments, as ſome men count ſlackneſs. I farther obſerve, that God imputed guilt to the people, for ſuffering themſelves to be miſled by the prieſts: however great their dependance might be in what they ſaid; and whether the word of God or man is moſt to be credited, judge ye. We read of two hundred and fifty princes, famous in the congregation, men of renown, who roſe up againſt Moſes and Aaron, ſaying, Ye take too much upon you, ſeeing all the congregation are holy, every one of them, and the Lord is amongſt them. Wherefore liſt ye yourſelves up above the congregation of the Lord? But if theſe were their honeſt concluſions, they proved dreadful concluſions againſt themſelves, for the earth opened her mouth, and ſwallowed up Abiram and his company; and there went out fire from the Lord, and devoured the two hundred and fifty princes.

I now proceed to ſhow that our bleſſed Saviour proclaimed His Almighty Power and Divine Authority. "In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto Me and drink. He that believeth on Me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living waters." And in the 5th chapter of St. John, Chriſt Himſelf declares, "That the Father judgeth no man, but hath committed all judgment unto the Son. That all men ſhould honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father that ſent Him; for as the Father raiſeth up the dead, and quickeneth them, even ſo the Son quickeneth whom he will. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall

 live."

live." Mark, the meaning of theſe words is, that the dead in treſpaſſes and ſins, who now hear the voice of Chriſt in the goſpel, and believe on Him, ſhall be raiſed from the death of ſin to righteouſneſs of life; the ſpiritually-dead ſhall be quickened and raiſed up to newneſs of life, as well as the naturally dead ſhall be quickened by the ſame mighty power of God, and raiſed up at the laſt day. Obſerve, the hour is coming, and now is: one of theſe hours was then at a great diſtance, but the other hour was juſt then paſſing, and meaſured by the numerous ſands in the hour-glaſs. Now is the accepted time and day of ſalvation, and to-day if ye will hear harden not your hearts: the dead ſhall hear the voice of the Son of God, and they that hear ſhall live, they ſhall be changed, and live a new life, like Paul after his converſion. "Lord, I believe, help Thou mine unbelief," was the prayer of one ſavingly enlightned, and he prays and pleads for more light; "Thy favour is life, and Thy loving-kindneſs better than life;" they who hear the voice of Chriſt in the goſpel, will follow the ſound of the goſpel. They will follow on to know the Lord: they ſhall all be taught of God; this is life eternal, to know thee the only true God, and His Son Jeſus Chriſt whom He hath ſent; the dead ſhall hear the voice of the Son of God; they ſhall be converted, healed and ſtrengthened, and mount up as with eagle's wings. And although they have long wallowed in pollution, and lien among the pots, yet they ſhall ariſe like doves whoſe feathers are of ſilver, and their wings covered with yellow gold. Having fled for refuge to the hope ſet before them, like doves into their windows, being brought out of a ſtate of darkneſs into His marvellous light. "And in Thy light we ſhall ſee light." Turn ye then, to the ſtrong-hold, ye priſoners of hope. Mat. xii. 22. "Then was brought unto Him one poſſeſſed with a devil, blind and dumb, and he healed him, inſomuch

ſomuch that the blind and dumb both ſpake and ſaw." From theſe words it may be ſaid, that there were three miracles performed under one; the devil was caſt out, the dumb ſpoke, and the blind reſtored to ſight: and in the 25th verſe, we are told that Chriſt knew their thoughts and confuted them from their own words, proving that they were guilty of that above all others, heinous and unpardonable ſin againſt the Holy Ghoſt, in that they imputed the working of theſe miracles to Belzebub, which were wrought by the mighty power of God, and this did not proceed from ignorance, but from light and knowledge, altho' ſpite and malice would not permit them to own it, and therefore they were left without excuſe, for God ſo loved the world, that He ſent His only-begotten Son to redeem it, that whoſoever believeth on Him ſhould not periſh, but have everlaſting life. God ſent not His Son into the world to condemn the world, but that the world through him might have life and be ſaved. He that believeth on Him is not condemned, but he that believeth not is condemned already: but why is he condemned? becauſe he believeth not in the name of the only-begotten Son of God. No man hath ſeen God at any time, the only-begotten Son, who is in the boſom of the Father, hath declared Him, St. John i. 18. Sufficient are theſe things to prove that Jeſus Chriſt is the Son of God and Saviour of the world, poſſeſt of Almighty power which could controul men and devils, wind and ſea, and rule and direct them, how and in what manner ſeemed him good: they heard His voice, and obeyed His will; diſeaſe and death fled at his rebuke; nature animate and inanimate was obedient to His command. Thus and thus hath the Clergymen argued, and thus and thus hath the Footman argued; the readers are to judge for themſelves.

In the preface of Mr. Lindſey's book he tells us, that Mahomet inculcates the Divine Unity in the ſtrict-

ſtricteſt manner, and reproaches Chriſtians, and even threatens them with divine judgments for holding three Gods. Now to this I anſwer, that there are many to reproach Chriſtians beſides Mahomet I find; but the curſe cauſeleſs will not come; and if Chriſtians have nothing to accuſe themſelves of, but what Mahomet lays to their charge, they have nothing to fear; its true, he may threaten, But then can he inflict the threatned vengeance? Are the treaſures of infinite wrath at his diſpoſal? I trow not, and if ſo, the Chriſtian hath nothing to fear from Mahomet, nor any of his deluded race. And reſpecting the Divine Nature, I have ſufficiently proved that we cannot fathom it, and we would do well to let that matter ſtand, as God hath ordered it; for we cannot alter it, and if we do meddle, perhaps we ſhall be charged with rebellion; its true, if we confine ourſelves to conſider the modifications of the Divine Nature, as we would a queſtion in Arithmetic, then indeed, I grant, it would be groſs abſurdity to argue that three in one, and one in three is a juſt computation. But ſurely, it is a very weak and miſhapen argument to ſuppoſe, that any thing is impoſſible with God, becauſe it is impoſſible with men. No man can poſſibly ſink farther beneath the dignity of learning and good ſenſe, than to bring God and man upon a level, under any pretence or ſuppoſition whatever. But whatever be the deluſions of ſilly men, we are not to liſten to them, leſt it fare with us as it did with the man of God, who ſuffered himſelf to be deceived by a falſe prophet; but I hope we have not ſo learned Chriſt, for it is he that endureth unto the end, that ſhall inherit all things; Let no man rob thee of thy crown, ſaith Chriſt. "To him that overcometh, will I grant to ſit with Me on My Throne, even as I alſo overcame, and am ſet down with My Father on His throne." Now the word, Overcometh, is of a vaſt copious and extenſive nature, which might be conſidered at large. But

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at preſent, I ſhall only obſerve, That, he who ſuffers himſelf to be miſled by the counſel and advice of another, overcometh not, but is himſelf overcome, and caſt down, let his honeſt concluſions and intentions be as good as they will: and this hath been ſufficiently proved from the declaration of God Himſelf, reſpecting both prieſts and people. And therefore, let not the Chriſtian fear the threatnings of Mahomet, for he is vanquiſhed by the pale horſe and his rider, and like Herod become the prey of worms, and all his boaſted triumphs of victory, glory and renown, are buried in the ſame grave with their deluded maſter. Rather let the Chriſtian build upon the Rock Chriſt, than pay attention to the deluſions of Mahomet and Lindſey, (for as Jannes and Jambres withſtood the truth, ſo have they): And he ſhall be called a wiſe maſter builder, whoſe foundations cannot be ſhaken, and againſt which, ſtormy tempeſts, hell and death ſhall rage in vain. "There is a friend that ſticketh cloſer than a brother:" and happy the man whoſe friend is He. Let the Atheiſt reaſon himſelf into the belief that there is no God, let unbelievers and ſons of deluſion contradict the Scriptures, and reject the only remedy which God hath provided. But let the Chriſtian ſay with Job, "I know that my Redeemer liveth, and that He ſhall ſtand at the latter day upon the earth, Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me," Job xix. 25, 27. And with the apoſtle, "I know whom I have believed, and I am perſuaded that He is able to keep that which I have committed unto Him againſt that day," 2 Tim. i. 12. And therefore, amidſt all the changes and viciſſitudes of time, let the Chriſtian maintain his integrity, fix his eye upon the mark and preſs forward, prove ſtedfaſt and immoveable, and he ſhall obtain the end of his faith, even the eternal ſalvation of his ſoul: let him embrace

brace Chriſt by faith, and hold him faſt. The kingdom of heaven ſuffereth violence, and the violent taketh it by force. Let no man rob thee of thy crown. "He that endureth unto the end, the ſame ſhall be ſaved:" but let him not be entangled with the deluſions of ſilly men. Notwithſtanding, they may overthrow the faith of ſome, Chriſtian, Chriſt is the life of thy ſoul and the Author of thine eternal ſalvation; and bleſſed is every one that believeth in Him, for he ſhall not periſh but have everlaſting life. Fear not Mahomet, for he is dead, and the remembrance of his deteſted cruelties, impoſtures and debaucheries, are all that remain, and his deluded followers and admirers are all miſled. Secondly, To prove this more effectually, I ſhall here mention a few remarks extracted from a book, wrote by one Joſeph Pitts of Exon, who is allowed to have given the trueſt account of any that ever wrote concerning the Mahometans: he underſtood the Arabick, and mentions nothing what Mahomet did when alive, but rather confines his information to the religion, maxims and manners he found amongſt them, during his exilement, being himſelf an African ſlave for many years.

The firſt thing to be mentioned, is a temple in a place called Mecca, which Mahometans ſuppoſe was built by Abraham. And when he was building it, they ſay, that God, in His Wonderful Providence, ſo ordered it, that every mountain in the world contributed a certain portion toward building thereof, one mountain near Algier excepted, which is called, in Arabic, Corra-dog, viz. Black-Mountain: and the reaſon of its blackneſs, is, ſay they, becauſe it did not ſend any part of itſelf towards building the temple at Mecca, &c. Now Mecca is ſurrounded with many thouſand of little hills, and are all ſtony rock, and all nearly of a bigneſs: And there is upon the top of one of them a cave, which they term Hira, that is

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to ſay, a Bleſſing; for there, they ſuppoſe, Mahomet did uſually retire from his ſolitary devotion, meditation and faſting: and here they believe he had a great part of the Alcorn brought him by the angel Gabriel. And about half a mile out of Mecca, is a very ſteep hill; and there are ſtairs made to go to the top of it, where is a Cupola, under which is a cloven rock: Into this, they ſay, Mahomet when very young, viz. about four years of age, was carried by the angel Gabriel, Who opened his breaſt, and took out his heart, from which he picked ſome black blood-ſpecks, which were his original corruption; then put it into its place again, and afterwards cloſed up the part: and that during this operation, Mahomet felt no pain, &c. And in Mecca there are thouſands of blue Pigeons, which none will affright or abuſe, much leſs kill them; for they are called the Pigeons of the Prophet. And it is ſaid, theſe Pigeons will not fly over the Beat Allah. The Allah is the temple, and the Beat which ſtands in the middle of the temple, is fourſquare, about 24 paces each ſquare. But the Author affirms it to be a miſtake, reſpecting the Pigeons, as he has frequently ſeen them fly over the Beat Allah, regardleſs of its ſacred uſe.

And there is a certain hill, where vaſt multitudes of them reſort to perform a variety of their ſuperſtitious ceremonies. It is computed, that no leſs than 70,000 of them meet once a-year, after the month Ramadan. But ſhould it happen they fall ſhort of the number mentioned, they ſay, God will ſupply what is deficient by ſending ſo many angels in their ſtead. And when they have performed a variety of ſuperſtitious deluſions, far too numerous for me to mention, each perſon gathers 49 ſmall ſtones, and throws 7 of them each day againſt a ſmall pillar, or little ſquare building: and this action of theirs is intended to teſtify their defiance of the devil and his deeds. And, at the ſame time they throw the ſtones, they

pronounce these words, 'Stone the devil, and them that please him.' And when the Author was throwing stones, one of them, seemingly more proficient in knowledge than the rest, told him, saying, You may save yourself the trouble, if you please, for I have hit out the devil's eyes already! And when their numerous ceremonies are ended, every one buys a sheep and sacrifices it: and when done, God doth usually send a heavy rain to wash away the dung and filth of the sacrifice there slain. And these stones thrown in defiance of the devil, are all carried away by the angels, before the year comes round again, as they suppose. But the author saw many of the stones lying upon the same place next year.

And at the place where they suppose Abraham went to offer up his son Isaac, there is a rock, which was parted in the middle: and the reason of this is, they say, When Abraham levelled the blow at his son, Providence directed his hand to the stone, which he clave in two. It must have been a smart stroke, to be sure! And the Author relates, that many of the Hagees, after returning home from the temple of Meccah, have pored a long time over red hot bricks, and ingoats of iron, and by that means wilfully lost their sight, in order that they might never again see any thing wicked or profane, after so sacred a sight as the Temple of Meccah.

Now, the great and fundamental Article of the Mahometan Faith, which chiefly makes them Musselmen, or Believers, consists in these words, La, Allah, Illallah, Mohamed, Resul, Allah, There is but one God, and Mahomet his Prophet, or the Messenger of God. Or thus, There is no God, true God, but God; and Mahomet is the Messenger of God. Note, For the saying of these words, be it but once in a man's whole life, all his sins and debaucheries shall be forgiven him, they say; and he shall assuredly go to heaven, though, for some time, he may ly in hell, till

till his ſins are burnt away, ſuppoſing he be a Muſſelman, for Mahomet will make interceſſion for him, and obtain his releaſe. But they have no charity for a Chriſtian (they threaten them with eternal vengeance ſure enough): for they ſay, let him live never ſo well all his days, yet all is in vain; for without believing in Mahomet, there can be no ſalvation, &c.

Before I go further, allow me to obſerve, How eaſy Mahometans get to heaven; for ſaying two or three words once in their life, all their debaucheries and wickedneſs are cancelled! Under this conſideration, who would not be Mahometans? Only this, if I were thruſt into hell, till my ſins were all burnt away, I ſhould be afraid that the devils would hold me there, notwithſtanding of Mahomet's interceſſion. Pray, Reader, don't you think Lindſey has great knowledge in religion, when he ſays, the Mahometans enjoy a purer ſyſtem of religion than the bulk of Chriſtians? I ſuppoſe he means all but ſuch as himſelf, that deny Chriſt. But I return.

When the Mahometans faſt, if they are overtaken with hunger and eat, forgetting that it was the faſt, they reckon it a great favour beſtowed upon them, and calls it God's treat. They teach their children to ſwear by their Heir-Maker. The females are ſeldom taught to read. There is a Well called, Zem Zim, that they ſet great ſtore by, ſuppoſing it to be holy water; And when the Beat is waſhed with the ſaid water, the people ſtand in crouds under the door, in order that the dirty water and ſweepings may fall upon them; for this is counted a precious ointment, it is like Aaron's oil. And the beſom that the Beat is waſhed with, is broken in pieces, and thrown out amongſt the mob; and he who gets a ſmall ſtick or twig of it, keeps it as a ſacred relique: and the holy water is ſent to their friends at a great diſtance, and rich preſents are ſent in return; even a tea-ſpoonful of it is counted a great bleſſing, to anoint their face

with. And at one corner of the Beat, there is a black ſtone, faſtned and framed in with ſilver plate. And the Beat being twenty-four paces ſquare, they walk round till they are weary; and every time they come to that corner, they kiſs that ſtone. And every 7th time round, they perform two erkaets nomas, or prayers; the ſtone they ſay was formerly white, but is now become black by reaſon of the ſins of the multitudes of the people that kiſs it. Our Author aſſures us, that the Beat is the object of their devotion, and the idol which they adore. Note, they have a great veneration for idiots, accounting them no leſs than inſpired; and the reaſon is, When Mahomet devoted himſelf to a ſolitary life, in the cave near Mecca, by much faſting, and an auſtere way of living, greatly impaired his health, ſo that he began to talk and behave himſelf like a natural, &c.

The women make great lamentation for their huſbands when dead, ſcratching their face with their nails, making the blood run down their cheeks; they pretend to believe the prophets, being aſſured that they were all Muſſelmen: and they allow that Chriſt was a prophet too, and that He will come again in the fleſh, forty years before the end of the world, to eſtabliſh the Mahometan faith: they ſay our Saviour was not crucified in perſon, but in effigy, or one like him; they are ſerious in their devotion, and continue four or five hours at a time, with many bitter tears, ſighs, and ſobs, &c. &c.

Having now given a ſketch of their religion, I ſhall briefly point out their conduct in general. Firſt, they are monſters of cruelty, and generally unjuſt in their dealings with all men, in particular with ſtrangers, who ſmart both under their cruelties and impoſitions: frequent murder is committed among them, and but ſlightly puniſhed; and the dreadful ſin of Sodomy reigns predominant, and many are not aſhamed to own it; and when they cannot ſatiate their unnatural

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as well as their unlawful deſires, they will cut themſelves acroſs the arm, ſaying, it is all for the love they bear to ſuch a one; and for every ſlight offence, their ſoldiers are mangled in ſo ſevere a manner, that their wounds mortify, and part of their fleſh is obliged to be cut away, before they can effect a cure: and as the Author well obſerves, if they are ſo cruel to their own, what muſt they be to poor captives? Fornication and adultery are prevalent among them, and they are dreadfully addicted to ſtealing. But I purſue the Mahometans no further, neither would I have thought their religion worthy of notice, or once mentioning it, and much leſs of inſerting it where it ſtands, were it not that Mr. L. hath interwoven it through the whole of his book, as if the Mahometan religion were a pillar to his arguments, and an ornament to the world; whereas, I think he might bluſh to mention their being ſuperior to Chriſtians, and enjoying a purer ſyſtem of religion than they. Its true, they call out, There is but one true God; and that is all they ſeem to know, and a parrot might be taught to do that; but ſurely their conduct doth not admit that they either know or believe there is a God. I have not mentioned the whole of their conduct, by much, it is only a ſample and the reſt is ſimilar; and for further particulars, I refer to the Author's book: for my own part I give credit to what he relates, in that he ſeems to advance nothing but truth. Now, it is reported, that Mahomet's coffin is hanging up by virtue of a load-ſtone, and that Mahomet taught a pigeon to pick corn out of his ear, which the vulgar ſuppoſed to be the whiſpers of the Holy Ghoſt. But the Author contradicts all that, and aſſures us, that he has ſeen the tomb where the corps of that bloody impoſtor was laid (as he calls him), and that there is nothing of the kind as mentioned. But the Hagees and headſmen of the Mahometans petition their dead

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Jugler with a wonderful deal of reverence, affection, and zeal, reſpecting their wants, &c. &c.

The Author concludes with praiſing God, whoſe gracious providence delivered him from ſlavery, and reſtored him to his own country, where the means of ſalvation, and the doctrine of the bleſſed Jeſus are eſtabliſhed, and the Holy Trinity adored; and for my own part, ſays he, I hope I ſhall never forget the goodneſs of the Lord towards me, whoſe Bleſſed Name I ſhall deſire to glorify in the ſight of all men. To Him therefore, Father, Son, and Bleſſed Spirit, Three Perſons and One God, be all honour, glory, and praiſe, world without end, Amen. And he adds, if the Mahometans are ſo zealous in their falſe worſhip, it muſt needs be a reprimand to Chriſtians, who are ſo remiſs in the True: I pray God, that they may take the hint, and learn thereby to bleſs God, who hath continued His goodneſs to them, while ſuch a vaſt part of the globe is devoted to a vile and debauched impoſtor. It was the many hereſies and blaſphemous errors, broached in that and the preceding ages, which cauſed God to deliver the Eaſtern Churches over to curſed Mahomet, and to remove the Candleſtick out of its place: God grant, that the ſame cauſe may not have the ſame direful influence upon us, but that all profeſſing Chriſtians may both entirely believe the doctrines of our bleſſed Saviour, and ſincerely conform their practice to their belief: and though the former in ſome inſtances may ſeem difficult to reaſon, and the latter to corrupt nature, Yet both, duly and humbly conſidered, will be found our reaſonable ſervice: and according to the beſt of my capacity, I ſee not much difference between a man's refuſing to believe the myſterious doctrines of our religion, becauſe they exceed his comprehenſion, as long as they are clearly revealed; and his denying to obey the practical and moral precepts of Chriſtianity, becauſe ſome of them are not ſuited to his

his humour and complexion, and adapted to his own ſcheme: we muſt have a new religion to pleaſe all, but the old muſt and will ſtand, in ſpite of the gates of hell; for our Lord hath aſſured us that they ſhall not prevail againſt it, and that He will be with His Church to the end of the world, whereſoever it might be tranſplanted for the ſins of men, &c. &c. I have inſerted more from the Author of that book than what I meant to have done, as I find every reaſon to believe he was a good man. But other things conſidered, I find equal reaſon to ſay with the apoſtle, viz. "Without are dogs and ſorcerers." Now, we read that dogs eat the crumbs which fall from their maſter's table: But I pray God, that the children of the kingdom may watch and ward, leſt the dogs ſnatch the bread from off their table, and they be reduced to penury and want, and ſtarve through eternity. "He that hath ears to hear, let him hear. Help Lord, for the Godly man ceaſeth, and the faithful from among the children of men," Pſ. xii. 1.

Having pointed out the excellency of the Mahometan religion, and how far it is ſuperior to the Chriſtian religion, pray give me leave to aſk, Chriſtians, Are not you reconciled to the Mahometan faith and religion, and willing to renounce your own religion and change it for a better? If you are convinced that it far exceeds yours, and alſo, more pleaſing and acceptable in the ſight of Almighty God, you certainly have a right to change it. I have only to ſay, Wiſdom will be juſtified of all her children: But a fool is known by his vain as well as much babling.

As Mr. Lindſey hath extolled the Mahometan religion ſo far beyond the Chriſtian religion, I ſhall here inſert the words of a Celebrated Author, and call in Natural religion to judge. 'Go to your 'Natural religion, (ſays he): lay before her Mahomet 'and his diſciples arrayed in armour and in blood, rid-

'riding in triumph over the ſpoils of thouſands and 'tens of thouſands, who fell by his victorious ſword: 'ſhew her the cities which he ſet in flames, the 'countries which he ravaged and deſtroyed, and the 'miſerable diſtreſs of all the inhabitants of the earth. 'When ſhe has viewed him in this ſcene, carry her 'into his retirements; ſhew her the prophet's chamber, 'his concubines and wives; let her ſee his adultery, 'and hear him alledge revelation and his divine com-'miſſion to juſtify his luſt and his oppreſſion. When 'ſhe is tired with this proſpect, then ſhew her the 'bleſſed Jeſus, humble and meek, doing good to all 'the ſons of men, patiently inſtructing both the ig-'norant and the perverſe. Let her ſee him in his 'moſt retired privacies: let her follow him to the 'mount, and hear his devotions and ſupplications 'to God. Carry her to his table to view his poor 'fare, and hear his heavenly diſcourſe. Let her ſee 'him injured, but not provoked: let her attend him 'to the tribunal, and conſider the patience with 'which he endured the ſcoffs and reproaches of his 'enemies. Lead her to his croſs; and let her view 'him in the agony of death, and hear his laſt prayer 'for his perſecutors: "Father, forgive them, for 'they know not what they do?" When Natural 'religion has viewed both, aſk, Which is the prophet 'of God? But her anſwer we have already had; 'when ſhe ſaw part of this ſcene through the eyes of 'the centurion who attended at the croſs; by him 'ſhe ſpoke and ſaid, "Truly this Man was the Son 'of God."

Having now proved the abſurdity of the Mahometan religion, and the ſhameful compariſon made by Mr. Lindſey, I am to obſerve farther, That Lindſey remarks, That the diſciples of Chriſt never ſaid their Divine Maſter gave any command for men to worſhip Him, which they certainly would have done if it had been ſo underſtood. I anſwer to this, I have already

already proved that the disciples of Christ worshipped Christ, from the two last verses in Luke's gospel: and that His disciples worshipped Him at other times, and many others, and Christ forbade them not. But in page 143, Mr. Lindsey says, That Mahomet hath spoken more justly of the nature of Jesus Christ, than the bulk of Christians; and this because he therein agrees with the apostles, who uniformly describe their Master as a human being only; which was also the constant language of Christ concerning Himself. Now it is evident from what has been mentioned, respecting the Mahometans, that they are overgrown with dark ignorance, cruelty, superstition and every evil work.

Hence it is evident, that Mahomet had no more a right to be compared to the Apostles, than mid-night darkness to the noon-day. But a drowning man will catch eagerly at a twig which will not bring him to land: consequently, a man that has got a bad argument is necessitated to produce proofs to maintain it, which will not bear the test of truth. When Christ asked his disciples, saying, "Who do men say that I the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the living God." This was the declaration of the Apostle, and in this they all agreed; and our blessed Saviour confirmed it in the following words, saying, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." But if Christ spoke falsely there, He did not deserve to be exalted above all others of mankind, for His loyalty to God, all which Mr. Lindsey acknowledges. From the several passages of scripture I have mentioned, it is an undeniable truth, that Christ frequently declared Himself to be

the Son of God, and at other times the Son of man; however great a fiction it may appear to thoſe who miſconſtrue the goſpel; but to them who believe, it is a precious myſtery, even the hidden things of God, and yet revealed and declared by God, and this ought to convince all of us, where reaſon cannot reach.

The next thing I propoſe to take notice of is, reſpecting the martyrdom of St. Stephen, who being full of the Holy Ghoſt, and looking ſtedfaſtly up into heaven, he ſaw the glory of God, and Jeſus ſtanding on the right hand of God: and when he mentioned this, they ſtopped their ears, and ran upon him with one accord, and they ſtoned Stephen calling upon God, and ſaying, "Lord Jeſus receive my ſpirit." But in Mr. Lindſey's book we read thus, viz. Stephen was guilty, he died with that confidence in a creature, which he ought to have placed in God alone. "Curſed is the man that truſteth in man, and maketh fleſh his arm," Jer. xvii. 5. But although Mr. Lindſey mentions that paſſage, it is not his ſentiment nevertheleſs; for he tells us it is one which Mr. Robinſon borrowed from a Jew-friend. However that be, I have only to ſay, it is dreadful to find men who arrogantly dare take it upon them to follow a ſaint of God to the very threſhold of glory, and challenge him with guilt, and load him with curſing. Doubtleſs, ſuch a conduct is highly diſpleaſing in the ſight of Almighty God: and of this we may reſt aſſured, that no man could leave the world with higher, or more diſtinguiſhed marks of the Divine Favour, than did Stephen; and if he had either imbibed wrong notions, or eſpouſed a wrong cauſe, the heavens would not have been opened to let him ſee the glory of God, and Chriſt ſtanding on the right Hand of God. But notwithſtanding the ſtrongeſt demonſtrations of the Divine favour, he is accuſed with guilt, and found worthy of curſing by a human being: God both approved and juſtified the holy Martyr. But vain preſump-

ſumptuous man, condemned and vilified him. Well did Chriſt ſay in the parable, If they will not believe Moſes and the prophets, neither would they be perſuaded though one roſe from the dead. And methinks I may venture to ſay, that if God would bow the heavens, and tell the inhabitants of the earth, that Chriſt is His Son, there are men in the world that would tell God to his face, that Chriſt is nothing but a mere man; for prejudice can find fuel for reſentment, let God and man work as they will. When the Son of the Bleſſed ſojourned in this our world, he was humble and meek, and converſed with men of low degree, He gave countenance to feſtival entertainments, and deigned to ſit down with publicans and ſinners, for He knew perfectly how to apply Himſelf, both to correct their vices, and improve their morals: and yet they ſaid, Behold! a glutton and a wine bibber, a friend of publicans and ſinners: but John the Baptiſt came neither eating nor drinking, and they ſaid, he hath a devil: and they ſaid our Bleſſed Saviour caſt out devils through Belzebub, the prince of devils; and if they have called the Maſter of the houſe Belzebub, how much more they of his houſehold? I ſhall wind up this head by obſerving, That Stephen addreſſed God and Chriſt both under one, viz. And they ſtoned Stephen calling upon God, and ſaying, "Lord Jeſus, receive my ſpirit." And many of the Martyrs met death with cheerfulneſs and compoſure, rejoicing that they were counted worthy to ſuffer for the ſake of Chriſt; the fire and faggot neither damped their courage, nor quenched their zeal. And ſimilar to this, was the caſe of Stephen, he had nothing to diſquiet him, neither any thing to fear, his ſins were pardoned, and his peace ſecured; he had only to glorify God by ſuffering Martyrdom, and enter into life everlaſting: he ſaw the heavens opened to receive him, and after copying the great example of his Divine Maſter, by pray-

ing for his murderers, he fell aſleep in Jeſus. And here it may not be improper to obſerve, that Stephen was the firſt Martyr for Chriſt: and therefore an evident token was given, that he who would lay down a temporal life for Chriſt's ſake, ſhall receive an immortal crown and reap eternal life.

The next thing to be taken notice of is, one Job Ben Solaman an African prince, that Mr. Lindſey mentions, who was maſter of the Arabick, and had acquired a competent knowledge of the Engliſh language, was in England about fifty years ago; and was aſked after reading the New Teſtament, if he found Three Gods? he replied no, no! one Great Good God, one Great Good God: and ſo far the African Prince was right, for there is but one Great Good God. And I think it requiſite to obſerve alſo, that the Prince might underſtand the Arabick perfectly, and the Engliſh language tolerably, and yet he might have a very ſlight and ſuperficial knowledge of the goſpel. But why need I go ſo far as Africa for men of this deſcription, alas! are there not men amongſt us of the ſame complexion? But Mr. Lindſey ſays, it is not eaſy to deſcribe the great harm that is done to true religion and the goſpel, by ſuch repreſentations as that of making Chriſt God. Now to this I anſwer, that if Chriſt were not God as well as man, there is no true religion in the world; and as for the goſpel, it can be nothing more than a farce, and the Author of it an impoſtor. And thus conſidered, the goſpel hath already loſt its pillars, and hath nothing to ſupport it; ſo that it may be compared to a city broken and without walls. And as to the African Prince, it cannot be ſuppoſed that he could acquire a competent knowledge of the goſpel, by juſt throwing a glance into the New Teſtament. Witneſs the inceſſant and unwearied aſſiduity of our Bleſſed Saviour, and the many important leſſons He taught to inſtruct mankind, and bring them to a knowledge

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of their duty: "From a child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto ſalvation," ſaid Paul to Timothy.

Hence it is evident, That it is an early acquaintance with the goſpel, a cloſe application, and diligent ſtudy, which will furniſh men with juſt notions, and a competent knowledge of it. But whatever the African Prince was of himſelf, certain it is, that diſorder, confuſion and every evil work abound amongſt them: and for a man to bring proofs to any argument he advances, from ſuch a bloody impoſtor as Mahomet was, is a great diſgrace to any author, and an evident mark too, that he himſelf ſtands upon a ſlippery place; and theſe are mine honeſt concluſions. In one place of Mr. Lindſey's book, he tells us, that the preſent reading in our Bibles, is not to be depended upon; and in page 188 he ſays, there are wrong tranſlations by deſign or miſtake, to favour the notion of Chriſt being God. "Bleſſed is every one who is not offended in Me," are the words of Chriſt. But one would ſay, Lindſey is offended, where he calls ſome of the reading in Iſaiah obnoxious, and hopes for the ſake of truth and decency, it will be removed out of our Bibles. O! fooliſh Galatians, who hath bewitched you, that you ſhould not believe the truth, ſaid the Apoſtle? And I think theſe words may be juſtly converted homewards, and applied thus, viz. O! fooliſh Britains, who hath bewitched you, that you will not believe the truth? will ye alſo go away too, will ye reject the counſel of God againſt yourſelves? Doubtleſs, it will prove bitterneſs in the end, to them who reject the goſpel; yea, more tolerable for Sodom and Gomorrah, than for them.

Thirdly, I ſhall now briefly mention an inſtance or two, reſpecting the prophecies in the Old Teſtament, and how exactly fulfilled and accompliſhed in the New. In the Old Teſtament we read, that Chriſt

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was numbered with tranſgreſſors; and in the New, that He was crucified between two thieves: And in the Old Teſtament, that a bone of Him ſhould not be broken; and in the New, when our Bleſſed Saviour was crucified, the legs of the two malefactors were broken on each ſide of him, but the legs of Chriſt were not broken, that the above Scripture might be fulfilled. One would almoſt ſay, that the preſent reading in our Bibles might be depended upon, were it not that theſe great learned men are ſo puffed up with knowledge; otherwiſe, dumb dogs, dumb to the truth, and rebels to God's revealed word and command. Again, in the Old Teſtament thus, They weighed for my price thirty pieces of ſilver: And in the New, we find Judas ſold Jeſus for that very ſum. And in Pſalms, "They pierced both my hands and feet." And in the New, we read that both the hands and feet of Chriſt were nailed to the Croſs. "They parted my raiment, and caſt lots for my veſture:" this was another prediction in the Old Teſtament, fulfilled and accompliſhed in the New, He was a man of ſorrows and acquainted with grief, ſaid the prophet; and his viſage was more marred than any man: and the evangeliſt tells us, That He was mocked, and they ſtruck him with the palms of their hands, and ſpit upon Him. And in the Old Teſtament we read, He was ſtricken and ſmitten of God, and poured out His Soul an offering for ſin, and that he trode the wine preſs alone, and of the people there was none with Him. Now each of theſe were fully accompliſhed in the garden and on the croſs; there He was ſtricken and ſmitten of God, and made ſin for us, who knew no ſin, and in whoſe mouth there was found no guile. There He led captivity captive, burſt aſunder the bands of death, and roſe ſuperior to ſuffering, through the Almighty Power of His eternal Godhead, which He was poſſeſt of before all worlds. "Who is this that cometh from Edom, with died garments from

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Bozrah? This that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave." There the prophet points out the ineffable ſufferings of Chriſt, and the glorious victory He ſhould obtain over all His and our enemies. This is our King to rule in us and over us, and our Great High Prieſt for ever after the order of Melchizedick. He is our Prophetalſo, to teach and cure our ignorance, and lead us in the way of all truth: this is the Lamb of God that taketh away the ſins of the world, and hath bought the Church with His own moſt precious Blood, Having made an atonement for the ſins of His people, and born them in His own Body on the tree. This is that Noble Plant of Renown, whoſe leaves are for the healing of the nations; and the Pearl of great price: and happy the man, that ſells all to purchaſe it, and makes that Pearl his own!

In a word, the advocates for the cauſe of Chriſt are furniſhed with the beſt materials, and build upon a foundation againſt which, hell and death ſhall never prevail. I ſhall now produce two paſſages more, to prove that Chriſt is the Son of God, from Rev. v. 11. 14. "And I beheld! and heard the voice of many angels round about the Throne, And the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying, With a loud voice, Worthy is the Lamb that was ſlain, to receive power and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing! And every creature which is in heaven,, and on earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, bleſſing, and honour, and glory, and power be unto Him that ſitteth upon the Throne, and unto the Lamb for ever and ever! And elſewhere thus, To him that overcometh, will I give to eat of the tree of life, in the midſt of the Paradiſe of God, let no man rob thee of thy crown; to him that overcom-

cometh, will I give to eat of the hidden manna, and I will give him a white ſtone, and in the white ſtone a new name written, which no man knoweth, ſaving he that receiveth it. Be thou faithful unto death, and I will give thee a crown of life. He that overcometh ſhall inherit all things," &c. &c.

Hence it is evident, that no unprejudiced perſon can read theſe paſſages, and deny that Chriſt is the Son of God, and the object of worſhip, adoration and praiſe. It is evident alſo, that the man who imputes the worſhipping of Chriſt to idolatry, that man is guilty of blaſphemy againſt the Son of God. "If any man love not our Lord Jeſus Chriſt, let him be an Anathema Maranatha," 1 Cor. xvi. 22. Having now proved the neceſſity of believing in Chriſt and obeying the goſpel, I might enumerate inſtances to prove the danger of rejecting Him. But at preſent, I mean to produce an inſtance to prove, that the day of grace doth not laſt to the day of death with every man; and alſo, the great danger of turning apoſtate.

The narrative is reſpecting one Francis Spira, who was brought up, and lived forty years and upwards in the Romiſh religion. But when he became acquainted with the Goſpel, he renounced his former religion, and embraced the Goſpel: and firſt preached it to his neighbours, and afterwards in public, inſomuch that he converted many from the Romiſh principles to the doctrines of Chriſt. But by this mean he brought himſelf into great danger, in that he muſt either deny Chriſt, otherwiſe, endure the greateſt torments that malice could inflict, or forſake houſes and lands, wife and children, and betake himſelf to a foreign country. This enthraled him in great difficulty, as he knew not whither to go, or what to do: and while thus muſing, the Spirit of God came to him, and encouraged him to ſtand faſt in the faith of Chriſt, telling him, he ſhould not ſet his

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hand to the Legate; that Chriſt was able to defend him; and that though he did go to priſon and to death, yet the eternal reward remained for him in heaven. But this man conſulting with fleſh and blood, went and ſet his hand to the Legate, and ſo in part denied Chriſt; and he promiſed to ſeal it afterwards. And as he was going home, the Spirit of God met with him the ſecond time, and he heard a voice ſaying unto him, Spira! Haſt thou, unhappy man, given thy hand unto the Legate? Yet ſee thou ſeal it not. Doſt thou think eternal life is ſo mean a thing, as to prefer this preſent life before it? Remember man, that if thou ſuffer with Chriſt, thou ſhalt alſo reign with Him. Thou canſt not anſwer for what thou haſt already done. Nevertheleſs, the gate of mercy is not quite ſhut. O heap not ſin upon ſin, leſt thou repent when it is too late. Now Spira was in a great ſtrait, not knowing how to act: and upon this he went and conſulted his friends, without any conſideration, Who preſſed him to go ſeal and perform what he had promiſed, which would prevent both him and them from further danger: all which he did accordingly. But no ſooner had he done this, But he heard a direful voice ſaying unto him, Thou wicked wretch, thou haſt denied Me, thou haſt broken thy vow: Hence, Apoſtate, bear with thee thy ſentence of eternal damnation! Immediately Spira trembling and quaking, fell in a ſwoon; help was at hand for the body, but never could he find any eaſe in his mind; for he was continually tormented with the ſenſe of God's wrath, and perpetually captivated under the revenging hand of the Almighty. Then his friends when too late, repented of their raſh counſel, it made them weep and tremble. As ſoon as the ſentence of Chriſt was paſſed againſt me, ſaid he, I knew that I was utterly undone, and as himſelf expreſſes it, he felt a continual torment in his mind, and a perpetual butchery in his conſcience. Then he

profeſſed the damned in hell endured not greater miſery: I feel, ſaid he, that God hardens me more and more, I am one of thoſe reprobates that God would not have to be ſaved: and ſo continuing in this ſtate, upwards of ſix weeks, he ended this miſerable life. Such are the dreadful effects of rejecting Chriſt and the goſpel. Note, his feelings did not tell him that the notion of Chriſt's being God, was all fiction and fancy; and that ſuch obnoxious reading ſhould be erazed out of the Bible, no, rather did he feel the pangs of the ſecond death, for rejecting Him? or it may be ſaid, that the wrath of God was already begun, which hereafter ſhall never have an end; and that the doors of mercy were for ever ſhut againſt him; for through fear and cowardice, he rejected Chriſt, and treaſured up unto himſelf wrath againſt the day of wrath, for to them that are again overcome after having received the knowledge of the truth, there remains no more ſacrifice for ſin, but a certain fearful looking for of judgement, and fiery indignation which ſhall devour the adverſaries. And if Spira thus ſuffered through fear and cowardice, for rejecting Chriſt; how ſhall it fare with thoſe who reject Him through deliberate choice and wilful obſtinacy? This kind of guilt may ly like cold brimſtone upon the conſcience of the ſinner, but when kindled by a ſpark of divine wrath, it will burn to the nethermoſt hell, let the rejecters of Chriſt read and tremble! And what think you of Mr. Lindſey, who was baptized in Chriſt's name, and preached in His name, and had ſworn allegiance to Him, and now he preaches that Chriſt is nothing but a man? and writes that Chriſt is nothing but a man! what think you of the Reverend Gentleman? Is he going backward or forward, hath he rejected Chriſt or not I aſk? I fear not to tell Mr. Lindſey that Chriſt will be all in all, or nothing at all in the buſineſs of man's ſalvation: if Mr. Lindſey knows the Bible to be wrong tranſlated, its

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more than I do. And if he believes it ſo, I believe it otherwiſe; and if he knows and believes Chriſt to be nothing but a mere man, I know and believe Chriſt to be both God and man; all which I have ſufficiently proved.

I come now to the fourth thing propoſed, namely, to treat concerning the Holy Ghoſt, or the Third Perſon in the Holy Trinity. "But who in ſearching can find out God?" The eſſence of the Divine Nature is a Myſtery which angels can neither fathom, nor reach its ſummit; and if thoſe perfect and glorified Spirits fall ſhort of ſuch an ineffable taſk, Shall creatures of a day pretend to excel them? Sooner ſhall an inſect comprehend the perfections in man, and give a rational account of the ſoul, and make it plainly appear in what place of the body it is lodged; I ſay, ſooner ſhall the inſect perform that taſk, than man ſhall that of comprehending the Divine Nature. Secret things belong to God; they are not for us to know, unleſs they are revealed.

'Now it is revealed to us, by the Mouth of Him 'who cannot lie, that the Holy Ghoſt is a Divine 'Perſon, equal in power and glory with the Father 'and Son. Names proper only to the Moſt High 'God, are aſcribed to Him; as Jehovah, 2 Samuel, 'xxiii. 2. Numb. xii. 6. 1 Pet. i. 11. 2 Pet. i. 21. '"For the prophecy came not in old time by the 'will of man; but holy men of God ſpake as they 'were moved by the Holy Ghoſt." Divine Attri-'butes proper only to the Moſt High God are aſcrib-'ed to Him; as Eternity, Gen. i. 1, 2. Heb. ix. 14. 'Omnipreſence, Pſal. cxxxix. 7. 2 Cor. iii. 16. and 'iv. 19. Omniſcience, 1 Cor. ii. 10, 11. John xvi. 13. 'Almighty power and ſovereign dominion, Iſa. xi. 2. 'Luke i. 35. Divine holineſs, Iſa. lxiii. 10, 11. 'Rom. i. 4. Works competent only to God, 'are aſcribed to Him; as Creation of all things, 'Gen. i. 2. Pſal. xxxiii. 6. Preſervation of all things,

'Pſal. civ. 30. Iſa. xxxiv. 16. Working of Miracles,
'Matth. xii. 28. 1 Cor. xii. 4. Government of the
'Church, Matth. ix. 38. Beſtowing of extraordinary
'ſpiritual gifts, 1 Cor. xii. Heb. ii. 4. Foretelling
'of contingent futurities, John xvi. 13. Acts xi. 28.
'and xx. 11. Convincing men's conſcience of their
'moſt ſecret ſins, John xvi. 9. Enlightning of their
'mind in the knowledge of ſpiritual things, Eph. i.
'17, 18. & iii. 16. 19. Regeneration and ſanctifica-
'tion of men's hearts, John iii. 5, 6. 1 Cor. vi. 11.
'Comforting of ſaints, and preſervation of them in
'grace, John xiv. 16. 26. & xv. 26. & xvi. 7. Quick-
'ning of ſaints and Churches, when under fearful de-
'grees of ſpiritual death, John vi. 63. Rom. viii. 2.
'Ezek. xxxvii 1.—14. Rev. xi. 11. Worſhip only due
'to God, is required and aſcribed to Him. Prayer
'to him is examplified, Song iv. 16. The ſin which
'is peculiarly committed againſt Him, is ſtated as
'unpardonable, though the worſt of theſe againſt
'the Father and the Son are not, Matth xii. 32.
'Heb. vi. 4. 8. & x. 26. 31. Hence it is evident,
'that the Holy Ghoſt is a real and diſtinct Perſon in
'the Godhead. He is God everlaſting, One Living
'and True God, with the Father and the Son, and
'is called both Lord and God. He is joined with
'the other two Divine Perſons, as the object of Wor-
'ſhip and fountain of bleſſings, Matth. xxviii. 19.
'2 Cor. xiii. 14. He is ſtiled a Comforter and Ad-
'vocate, John xiv. 16, 17. 26. & xvi. 7. A Teacher
'and Guide, John xiv. 16, 17. 26. & xvi. 13, 14.
'He inſpired the Prophets and Apoſtles with an in-
'fallible knowledge of the Will of God, 1 Pet. i. 11.
'2 Pet. i. 21. He endowed Balaam, Caiaphas, and
'others, with proſpects of future events, Num. xxiii.
'and xxiv. John xi. 50, 52. 1 Kings xiii. 11. 20.
'He wrought miracles unnumbred by Moſes, Elijah,
'Eliſhah, the Apoſtles and others, Exod. iv. 17.
'Num. xvi. 17. 1 Kings xviii. 20. 2 Kings i. vii.

'xiii.

'xiii. He calls men to, and fits them with gifts 'and graces for public office in the Church, Acts ii. 'and xiii. 2. 4. & xx. 28. Matth. ix. 38. He con-'vinceth men of their sin and misery, John xvi. 8, 9. 'He enlightneth their minds in the knowledge of 'Christ, John xiv. 26. & xv. 26. & xvi. 13, 15. 'He renews their Will, John iii. 5, 6. Tit. iii. 5. 'He justifies them, 1 Cor. vi. 11. He sanctifies them, '2 Thess. ii. 13. 1 Pet. i. 2. Rom. xv. 16. He com-'forts them, John xiv. 16. 26. & xv. 26. & xvi. 7. 'Acts ix. 31. He directs, leads, and draws them, '2 Thess. iii. 5. John xiv. 16, 17. Psal. cxliii. 10. 'He enables them to mortify their sinful corruptions, 'Rom. viii. 13. He upholds their graces in their 'spiritual courage, Psal. li. 11, 12. Gal. v. 18. 25. 'He actuates and enables their new nature to bring 'forth fruits of holiness, Eph. v. 9. Gal. v. 22, 23. 'Ezek. xxxvi. 27. He directs and assists them in 'prayer, Rom. viii. 15. 26, 27. Jude 20. Gal. iv. 6. 'Zech. xii. 10. He assists them in self-examination, 'and bears witness with their spirits, that they are 'the children of God, and marks them such by His 'presence in them, Rom. viii. 9. 16. 1 John iii. 24. 'He, as an earnest, seals them unto the day of re-'demption, Eph. i. 13, 14. and iv. 36. 2 Cor. i. 21, 22. 'He teacheth them spiritual Mysteries, 1 John ii. '20. 27. 1 Cor. ii. 10. 12. 15. He is vexed and 'grieved, when His influences are not cherished, Isa. 'lxiii. 10. Eph. iv. 30. 1 Thess. v. 19. He will raise 'their dead bodies at the last day, Rom. viii. 11.

'This doctrine of the Trinity of Persons in the 'Godhead, being wholly derived from Revelation, 'though learned men may know better what cannot 'be true with respect to it, yet they can have no 'more positive knowledge of it, than any diligent 'searcher of the Scriptures, who is of a moderate 'capacity. No human learning therefore can, in 'the least, authenticate either apprehensions or ex-

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'preſſions concerning it; It being plainly evident 'from God's own word, that each of theſe Three 'Perſons is equally the Moſt High and only true 'God.

'To prevent or obviate Objections againſt this 'deep Myſtery of Three diſtinct Perſons in one God-'head, it may be obſerved, (1) That the doctrine 'concerning it, being manifeſted only by Revelation, 'we ought to uſe as few words as poſſible concerning 'it, but ſuch as are Scriptural. We are certain, 'that God knows Himſelf, though we do not: and 'that His expreſſions concerning Himſelf are juſt and 'ſafe, though we ſhould not underſtand them: Where-'as theſe of human invention may be neither; and 'may lead us unawares, into blaſphemous views or 'repreſentations of Him. For the wiſeſt and moſt 'learned men, can no more comprehend or explain 'the Myſteries of the Trinity, than they can do the 'Self-Exiſtance, Infinity, and Unſucceſſive Eternity 'of God.'

"Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt," was the command of the bleſſed Jeſus to His diſciples, and if God the Son and Holy Ghoſt are inferior to God the Father, Why did not Chriſt bid His diſciples baptize in the name of the Father only. Either we muſt contradict Chriſt's word, or thoſe who contradict Him. But I proceed,

When the days of Penticoſt were fully come, the apoſtles were all with one accord in Solomon's Porch, and ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: and they were all filled with the Holy Ghoſt, according to the promiſe of Chriſt, in that He would ſend them the Comforter, which ſhould guide them into all truth, and by the wonderful operations

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and ſupernatural aſſiſtance of this bleſſed Spirit, they were inſpired with the knowledge of all languages, ſo that men of every nation, heard them ſpeak in their own tongue, the wonderful works of God; and ſuch were the energy and ſtrength of their reaſoning, that all their adverſaries could not gainſay or reſiſt them, and by their magnanimity and firm adherence to the great truths which they aſſerted, they roſe ſuperior to ſuffering, through the mighty power of Him who loved them, and had called them out of a ſtate of darkneſs into His marvellous light. Hence it is evident, there are three Perſons in the Divine Nature, or in the God-head, and each hath his proper office in the arduous work of man's redemption. The Pſalmiſt, when in the ſpirit of propheſy, ſpeaks thus, "Kiſs ye the Son, leſt ye periſh from the way:" embrace the Saviour with holy awe, and humble reverence, leſt His fury break forth upon you; for if His wrath be but kindled a little, Bleſſed are all who are ſtaid on Him. And the words of Augur, thus, "What is His name, or His Son's name, if thou canſt tell?" And Solomon who far excell'd all other men for wiſdom, ſpoke much concerning Chriſt and the Church. But although we read that the Holy Ghoſt ſat upon each of the apoſtles, yet we are not to underſtand that there were as many Holy Ghoſts, as there were different men, no, rather we are to conſider theſe the miraculous gifts of the Holy Ghoſt, a myſtery we cannot comprehend, a depth we cannot fathom, a height we cannot reach. It was the doing of the Lord, and wondrous in our eyes. "How then ſhall we eſcape, if we neglect ſo great ſalvation," ſee Heb. ii. 3, 4. And if the declarations of God and and angels are inſufficient, to whom ſhall we go to convince us? Have we not every reaſon to fear and believe, we ſhall fall under that awful ſentence, Behold! ye deſpiſers, and wonder and periſh, for your deſtruction is of yourſelves? And to receive the ſentence

tence of Spira, Hence apoſtates, bear with you your ſentence of eternal condemnation.

I come now as propoſed, to draw a reflection between the declarations of the Apoſtles and thoſe who oppoſe them, and when done, compare them together: And here I might enumerate many proofs from each of the Apoſtles; but ſhall briefly confine myſelf to St. Paul only. Firſt then, the method and nature of this converſion was wonderful, for he was not reclaimed from error and ſuperſtition, by the powerful arguments of men; but was called by the Lord from heaven, by whom He was a choſen veſſel, to declare His Name unto the Gentiles, through faith that is in Him. The wonderful narrative is recorded at large; wherein the Apoſtle aſſures us, he was not diſobedient unto the heavenly viſion. Hence Paul became a new man, his principles and practice being changed by the grace of God, being converted from a perſecutor to that of a preacher; the tranſition was ſudden, but it was permanent alſo. For Paul was effectually called, a man whoſe heart God had touched. Paul was infallibly inſpired, and in a limited ſenſe it may be ſaid, he was cloathed with Almighty power from on high: at leaſt Almighty power wrought with him and for him. And this is evident from what he performed, as well as from what he ſuffered: and where the Spirit of God is, there is life and liberty, power and energy. Hence Paul having enliſted himſelf a ſoldier, under the Great Author and Captain of his Salvation, went on conquering and to conquer; He broke through all oppoſitions, ſurmounted all difficulties; and as himſelf expreſſes it, he could do all things through Chriſt who ſtrengthened him.

Hence, Paul became all things to all men, that he might win ſouls to Chriſt: He knew how to apply himſelf to the weak Chriſtian, and to feed thoſe with milk, who could not digeſt meat: He knew how to

apply

apply himſelf to the conſciences of men, and them that were without; as in the caſe of Agrippa, and Druſilla, he knew how to be full and abound, and how to ſuffer want; and had learned that important leſſon, in whatſoever ſtate he was, therewith to be content. And he gives us this as a reaſon, that the preſent ſufferings and afflictions of the righteous, ſhall work out for them a far more exceeding and eternal weight of glory; and aſſures us, they are not worthy to be mentioned, when compared with the glory which ſhall hereafter be revealed: this cauſed him to rejoice in tribulation, and enabled him to look upon death without diſmay; or rather he anticipated its approach, and challenged its power, ſaying, "O! death where is thy ſting, O! grave where is thy victory? Thanks be to God, who hath given us the victory, through our Lord Jeſus Chriſt." Hence he panted for diſſolution, and was tranſported with the proſpect of immortality: For (ſays he) I long to be diſſolved, and be with Chriſt, which is far better. For to me to live is Chriſt; and to die is gain."—Hence, he went on his way rejoicing, whether in working or ſuffering for Chriſt; and when the days of his warfare were accompliſhed, we find him exulting thus, in the glorious conqueſt, "I have fought a good fight, I have kept the faith, and henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge, ſhall give me at that day." And reſpecting the preſent life, it was his joy and crown of rejoicing, in that high dignity and honour which was conferred upon him, in the diſpenſation of the goſpel: For ſays he, unto me is this grace given, that I ſhould preach the exceeding and unſearchable riches of Chriſt. And from the time of his converſion to that of diſſolution, it was one continued courſe of obedience and good works, forgetting the things which were behind, he preſſed forward towards the mark for the prize of the high

calling of God in Chriſt Jeſus, with glowing ardour, unwearied aſſiduity, and ſervent zeal: he turned not to the right hand nor left: he was willing to ſpend, and be ſpent for Chriſt, accounting all things but droſs and dung, for the excellencies which are in Him. And having obſerved, that he was converted in a miraculous manner by the Lord from heaven, It may not be improper to obſervé alſo, that there were union and frequent communion, between the Almighty and the Apoſtle, God was perpetually working with him and for him: "And truly our fellowſhip is with the Father, and with His Son Jeſus Chriſt." Wonderful indeed, was the interpoſition of Providence in his behalf, in cauſing an earthquake ſhake the foundation of the priſon; ſo that its doors burſt open, uſing this as a mean to alarm the fears of the Jailor in order to his converſion, Acts xvi. And in Acts xviii. 9, 10, 11. The Lord ſpake to Paul in a viſion by night, ſaying, "Be not afraid, but ſpeak and hold not thy peace, for I am with thee, and no man ſhall ſet on thee to hurt thee; for I have much people in this City." And he continued there a year and ſix months preaching, and teaching them, that ſalvation and remiſſion of ſins are only to be obtained through Chriſt. And when Paul was at ſea, and in great danger of being ſhipwrecked, and all hopes of being ſaved taken away, ſo that the diſpirited crew expected every moment to be buried in a watery grave; Paul ſtood forth in the midſt of them, and endeavoured to ſcatter the melancholy gloom by which their minds were ſo depreſt, and exhorted them to be of good cheer, ſaying, "There ſhall be no loſs of any man's life among you, but of the ſhip only: for there ſtood by me this night the Angel of God, Whoſe I am, and Whom I ſerve, ſaying, Fear not Paul, for thou muſt be brought before Ceſar, and lo! God hath given thee all them that ſail with thee." What had the Apoſtle to fear, or from what quar-

quarter could doubts arise to make him afraid and dejected, who had received such a message from heaven? Well might he be steel'd against fear, and look dismay out of countenance, who had the Mighty God of Jacob for his Shield and Counsellor: well might he stand firm and immoveable, whose feet were established upon the Rock of Ages: well might he exult with unshaken confidence, whose Helper was the Strength of Israel, and knew Omnipotence engaged to save him: for stronger was his Deliverer, than all his enemies. We have an evident proof of this in Acts xxiii. 13. Where we find above forty men had bound themselves under a curse, that they would neither eat nor drink, till they had killed Paul, and their subtile stratagem seemed to promise undoubted success: but who is able to counteract Infinite Wisdom? Who can resist Almighty Power? Do they not sow the wind and reap confusion? And in verse 11th of the same chapter, we read that the Lord stood by Paul in the night, and said, "Be of good cheer Paul, for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome." Sufficient are these things to convince us, that God approved of the Apostle's conduct and proceedings. But what was it that Paul thus preached and testified, so well pleasing to Almighty God? Did he not testify that Christ is the Son of God, and the Author of eternal Salvation? Now the Blood of Christ cleanseth from all sin: but we cannot suppose the blood of a mere man hath this virtue in it, the Redemption of the Soul is precious; no man can redeem his brother's soul, nor pay sufficient ransom for it, he must let that alone for ever. And if the reading in our Bibles, is not to be depended upon, the Holy Scriptures are no longer a light unto our feet, and a lamp unto our path; but rather a snare to draw us into perdition. Under this consideration, how can the Scriptures be called Holy, since they cannot be depended upon, and contain not

the truth? But the Apoſtle tells us, there were ſome who profeſſing themſelves to be wiſe, became fools. And ſurely, theſe words may be juſtly applied to men in the preſent day. Further, Paul was caught up into the third heavens, and there heard things unlawful for him to utter. And therefore, no wonder if he ſpoke many things which prejudiced minds, neither acknowledge nor underſtand. "For the natural man receiveth not the things of the Spirit of God, they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned; for the preaching of the Croſs, is to them that periſh fooliſhneſs, but to them that are ſaved it is the Power of God. For God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen the weak things of the world to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed hath God choſen: yea, and things which are not, to bring to nought things that are." Doubtleſs ſome will be ready to contradict this, for fiction and fancy, as well as Chriſt's being the Son of God, for they are equally myſterious, when meaſured with the ſhort line of reaſon. I have only to ſay, Surely, God will Judge for theſe things: And if the righteous ſcarcely be ſaved, where will the ungodly and hardned ſinner appear? When the heavens from above ſhall thunder, and the earth beneath ſhall tremble there is no place where the wicked may flee to hide themſelves and be ſafe. Having taken ſome notice, by whom Paul was converted, and by whom he was frequently viſited, encouraged and ſtrengthened. I would now compare his life, conduct and experience, with every claſs and deſcription of the Deiſts, and aſk them if they can ſhow me as good reaſon to believe them, wherein they contradict the goſpel, as I have ſhown them good reaſon to believe the goſpel as it ſtands on record. Was there ever one of them caught up into the third heaven? Or did ever the

Lord

Lord ſtand by them, to cheer and encourage them, to teſtiſy that their aſſertions are juſt and true? For from the nature of their arguments, the Goſpel muſt have undergone a change as well as the Ceremonial Law did. Now the promulgation of the Goſpel was accompanied by Mighty ſigns and by wonders; God and Angels ſpoke from heaven, Chriſt teſtified on earth: the Holy Ghoſt appeared, and a ſet of men was choſen, and cloathed with Divine Authority from God, who had power over evil ſpirits and diſeaſes of every kind, they were infallibly inſpired alſo, and ſpoke the word with power and energy, to the confuſion of their adverſaries.

And pray allow me to aſk, Have gainſayers any ſuch evidences as theſe to produce in favour of what they advance? Surely no. One man ſaith, another ſaid, Prieſtly and Lindſey ſaid, and Paul of Venice and Calmet ſaid, Jorton and Lord Barrington, and Mahomet ſaid, &c. &c. And indeed, ſo ſaid the falſe prieſts and prophets; and ſo thy taught the people: and God purſued them all with ſwiſt deſtruction; all which I have already proved.

In a word, I can find children in both England and Scotland, who can give a more rational account of the Deity, than either Prieſtly or Lindſey doth. I ſpeak it to their ſhame. The Dr. hath got a much brighter genius for commenting upon earth, air and water, than for handling the Goſpel. And indeed, that is little more a-kin to the Goſpel, than if the Dr. were to ſit down and count how many drops of water fills his tea-kettle. But that I enter not into childiſh reaſoning, I return to obſerve,

That Chriſt took not on Him the nature of angels, but the ſeed of Abraham. Veſſels of gold and ſilver were rejected, and veſſels of earth and clay choſen. Fallen angels, more capable of ſerving God than we, were finally denied the offers of mercy; but fallen man was reſtored to the Divine Favour, through the in-

interpoſition of Chriſt. Now Chriſt tells us to ſearch the Scriptures, for in them we have eternal life. But if the Scriptures are not to be depended upon, Chriſt hath cauſed us to lean upon a bruiſed reed; otherwiſe, theſe men that attempt to ſubvert Chriſt's word, are wolves in ſheep's cloathing, or dogs which endeavour to devour the bread from off the children's table. But of ſuch Chriſt Himſelf hath forewarned us. In a word, God will prove a conſuming fire to every ſinner out of Chriſt. And all who ſeek ſalvation in any other way, may be compared to thoſe ſpoken of by the prophet Iſaiah, Chap. lxvi. 4, 5. "He that killeth an ox, is as if he ſlew a man; he that ſacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered ſwine's blood; he that burneth incenſe, as if he bleſſed an idol. Yea, they have choſen their own ways, and their ſoul delighteth in their abominations." Mark what follows! "I alſo will chooſe their deluſions, and will bring their fears upon them. Becauſe when I called, none did anſwer; when I ſpoke, they did not hear: but they did evil before mine eyes, and choſe that in which I delighted not." How far theſe words may be applied at preſent, the Reader is to judge for himſelf. But I believe, the words of Chriſt to Peter, in Matth. xvi. 23. may be juſtly applied.

To conclude, There is much falſe religion ſtirring amongſt us, now-a-days; and ſo artfully and curiouſly gilded over, that methinks it may be compared to counterfeit coin. But of this we may reſt aſſured, that when weighed, it will be found wanting. There are certain Authors whoſe books I have lately read, and thoſe men treat on the duties in common life with great clearneſs and ingenuity, ſuch as patience, forbearance, charity, fortitude, and the duties one man owes to another, &c. &c. But when they come to handle the Plan of the Goſpel, and the Method of Salvation, they quickly turn aſide like a deceitful bow.

First,

Firſt, they allow Chriſt was the Son of God in a limited ſenſe, the ſame as all good Chriſtians are; and that by manly fortitude and perſeverance in virtue and goodneſs, He ſubmitted farther to the Divine Will than others: And that God exalted Chriſt to greater degrees of honour than others of the human race, for thus acting. They further argue, That if a man live honeſtly, maintain good works, and endeavour to fear God, he may reſt aſſured of being intitled to the Divine Favour, and obtain final happineſs, &c.

Firſt, no man can build upon Jeſus Chriſt, as the Author of the great ſalvation, and plead for remiſſion of ſins through His Blood, who looks upon Him as a mere human Being only: conſequently, this is not building upon a rock, but upon the ſand. Now, a man may erect a ſtately edifice upon a ſandy foundation, which, to all appearance is both an elegant ſtructure, and a maſterly performance: But when you come to examine the foundation, it will not bear the teſt, like the counterfeit coin, found wanting when weighed. Our good works alone will not conduct us to heaven, altho' we cannot go there without them: But if offered to God without the interceſſion of Chriſt, inſtead of recommending us to the Divine Favour, they would prove a diſagreeable ſavour, and cover us with everlaſting confuſion: and God out of Chriſt is a conſuming fire, as has been already obſerved.

I ſay then, good works of themſelves are inſufficient, and can have no place in the matter of our juſtification before God. The Publican and Phariſee are examples, the one pleaded guilt, and the other good works; and you know the one went to his houſe juſtified rather than the other. I ſhall juſt produce another example or two in Scripture from good men. "Woe is me! for I am a man of unclean lips," was the declaration of the Prophet: and the Apoſtle thus, "O! wretched man that I am; who ſhall deliver me from

from the body of this death. I am ſinful duſt and aſhes," was the humble acknowledgment of the Patriarch.—" My ſins prevail againſt me," ſaid David. And Job, "Behold! I am vile: What ſhall I anſwer Thee? I abhor myſelf, and repent in duſt and aſhes." And Agur profeſſed himſelf more brutiſh than any man; and had not the underſtanding of a man.

Hence it is obvious, that grace and true humility grow downward, that the poſſeſſer may be exalted in due ſeaſon. But ſelf-righteouſneſs, ſelf-merit, and ſelf-ſufficiency aſpire high, and ſhall fall the lower, finally to riſe no more. Agreeable to this, we read of thoſe who were exalted to the ſtars, who yet are thruſt down to hell. But after all, we muſt not give over the performance of good works, conſcious they cannot merit God's favour. "No man cometh unto Me, except the Father which hath ſent me draw him." We muſt have recourſe to the blood of ſprinkling, which ſpeaketh better things than that of Abel, which cried for vengeance: but the blood of Chriſt pleads for mercy, having paid the ranſom, and delivered the captives from the fire and the ſtorm, and the horrible tempeſt, even from infinite and inexorable vengeance. But how vain is that imagination, how ſtrong is that deluſion, for man to think he can attain happineſs without the redemption which is by Chriſt! Whatever be the language of the unregenerate, I am perſuaded the Chriſtian hath not ſo learned Chriſt. The plan of redemption has been carried on by Infinite Wiſdom, and protected by Almighty power, notwithſtanding all the invaſions that have been made againſt it; yet ſtill it hath ſtood its ground; yea, and ſhall ſtand: it is the counſel of God, and ſhall not be brought to nought: and it is equally evident, that it hath pleaſed God, not only to convey conviction, but alſo, comfort and conſolation to every ſincere convert of the goſpel, and alſo frequent terror and confuſion to its enemies: for inſtance, What proſpect

ſpect or promiſe of reward, think you, would have prevailed upon the Exorciſt Jews, to call over the Name of the Lord Jeſus a ſecond time, whom Paul preached? I tell you, hills of prey, and thouſands of gold and ſilver would have proved no temptation; for at the ſame time they fled naked and wounded, divine terror ſeized their conſcience, and their fears were unutterable. So dreadful a thing it is to fight againſt God!

I come now to obſerve, that the wiſeſt of men and Authors, have generally made great allowance for the prejudice of education, but this cannot be pled in favour of Mr. Lindſey, for he received a liberal education and imbibed the ſound doctrines of the goſpel, was a teacher in the Church of England, and doubtleſs he there preached many a powerful ſermon to prove that Chriſt is the Son of God, and Saviour of the world, according to the tenor of the goſpel. But after this, Mr. Lindſey left the Church, and took it into his head to prove and to preach, as he thinks, that Chriſt was nothing but a mere man. And ſurely this was a wonderful recantation, as well as a wonderful deluſion: and this leads me to uſe the language of Chriſt, "Many are called, but few choſen." The apoſtle alſo took good heed, leſt having preached the goſpel to others, himſelf ſhould be a caſt-away. I ſhall now make a ſhort obſervation by way of ſuppoſition: Well then, I will ſuppoſe that a certain man was born under the ſun-ſhine of the goſpel, and was taught the true principles of the Chriſtian faith, viz. Salvation through Chriſt, and like Francis Spira, this he both embraced himſelf, and taught unto others; but after a time, like Spira he renounced the Chriſtian faith and turned apoſtate; and without further addition of words, like a Phyſician who had firſt given wholeſome and ſalutary medicine, he afterwards contrived to convey poiſon into the medicine, in order that the patient might obtain death inſtead of a

cure. Under this ſuppoſition, unto what ſhall I compare the man, or whereunto ſhall I liken him? Note, this I will do, I will compare him unto a man that I read of, in one of the London Newſpapers, ſometime ago, who took unto him a wife, by whom he had two children, and he fulfilled the duties in life, in the moſt agreeable manner; he was an indulgent huſband, and affectionate father, he was humane alſo, and ready to relieve the wants of the diſtreſſed. But mark what follows, After ſometime, things did not terminate agreeable to his mind, reſpecting himſelf, and he took it into his head, to believe that every man had a right to take away his own life when he pleaſed, and that the Almighty never intended any man to continue in exiſtence, after life became weary and burdenſome to him. Conſequently, he wrote a long letter, which contained many powerful, ingenious and pathetic arguments to prove this, (as he thought) and that he was juſtifiable by all laws, both divine and human, in relieving both himſelf and family, from a life which they could no longer reliſh. And having ſufficiently proved this, as he thought, he ſent the letter by his ſervant, to a friend at ſome diſtance, wherein he mentioned, that before they received the letter, both himſelf and family would ceaſe to exiſt: Accordingly, he ſhot his wife and two children, and then himſelf alſo. Now the queſtion is, Were his ingenious arguments according to truth, and ſufficient to juſtify him in what he did. Pray mark, Did his deluſive notions alter the laws of God and nature? ſurely no. The application eaſy; conſequently, the man is not leſs culpable, who attempts to counteract the goſpel, let his deluſive arguments and reaſoning be as ingenious and brilliant as they will; for the method of Salvation is unchangeable, as the eternal God, with whom there is no variableneſs, neither any ſhadow of turning: it is the counſel of God,

God, which neither can be altered, nor brought to nought.

I come now to make a remark on Dr. Prieſtly's Obſervations in the Univerſal Magazine for May 1783. 'Hardly (ſays he) any thing gives us a more 'affecting view of the weakneſs and inconſiſtency to 'which the mind of man is liable, than to ſee men 'of ſound and clear underſtandings, in moſt reſpects, 'and of upright honeſt hearts, fall into ſentiments 'that lead to groſs and painful ſuperſtitions! A moſt 'remarkable inſtance of this, was Paſcal, one of the 'greateſt geniuſes and beſt men that ever lived. He 'entertained a notion that God made men miſera-'ble here, in order to their being happy hereafter: 'and in conſequence of this, he impoſed upon him-'ſelf the moſt diſagreeable mortifications. He even 'ordered a wall to be built before a window of his 'ſtudy, from which he thought he had too agreeable 'a proſpect. He alſo wore a girdle full of ſharp 'points next to his ſkin, and while he was eating or 'drinking any thing that was grateful to his appe-'tite, he was conſtantly pricking himſelf, that he 'might not be ſenſible of any pleaſure. His ſiſter too, 'a woman of fine ſenſe and great piety, actually died 'of thirſt to the glory of God, as ſhe thought,' &c.

Now, to this I anſwer, That we certainly have many humiliating views of the depravity of human nature, together with the deplorable weakneſs, and the many inconſiſtencies which accrue thereform, (nay, but they grow upon us indeed): But ſurely, that man can never be ſaid to be poſſeſt of ſound and clear underſtanding, who was drunk with ſuperſtition; and much leſs, that he was one of the beſt men that ever lived, except we ſuppoſe that the honeſt concluſions of men will recommend them to the Divine Favour, be their notions, reaſoning and actions as ſuperſtitious as they will. In a word, it's merely impoſſible for an ignorant, ſuperſtitious man, to be one of the beſt

men that ever lived; it's a contradiction in terms, and would be equally as reaſonable to ſay, That a weak man is a very ſtrong man; or that an illiterate man is a very learned man. Now, I apprehend, that ſound and clear underſtanding is to the mind, what the ſun is to the world; it illuminates and diſpels all thoſe miſts of error and ſuperſtition. "The Commandment of the Lord is pure, enlightning the eyes. The Law of the Lord is perfect, converting the ſoul. The Teſtimony of the Lord is ſure, making wiſe the ſimple. A good underſtanding have all they that keep Thy Law," Pſal. xix. cxix. Well then, he can only be called a good man, who knows and obeys the will of God: conſequently, an ignorant, ſuperſtitious man comes not under this denomination; it's an appellation that belongs not to him, let his other qualifications be what they will. And reſpecting Paſcal's ſiſter, whom the Dr. calls a woman of fine ſenſe and great piety, in that ſhe ſuffered herſelf to die of thirſt, to the glory of God, as ſhe thought: Now, I think, it is evident the woman had but very little ſenſe, and no piety at all: and ſo far from good ſenſe, that neither her brother nor ſhe, formed one juſt notion of the Deity. And ſurely, ſuperſtitious notions can never paſs for great piety, except we conſider piety and deluſion to be of the ſame nature. And under this conſideration, the Headſmen or Hagees amongſt the Mahometans were men of fine ſenſe and poſſeſſed of great piety alſo, in that they pored over red hot bricks and ingots of iron, on purpoſe to loſe their ſight; I ſuppoſe they did this to the glory of God too, as they thought. And we read of others, that ſacrificed their own children to atone for their own guilt. But I am far from thinking either the one or the other poſſeſſed of great piety. "He who knoweth not his Maſter's Will, ſhall be beaten with few ſtripes."

I come now to obſerve, Where Lindſey reproaches the Church of England, in that place of their Littany which reads thus: 'By Thine Agony and Bloody 'Sweat, by Thy Croſs and Paſſion, by Thy precious 'Death and Burial, by Thy glorious Reſurrection and 'Aſcenſion, and by the Coming of the Holy Ghoſt, 'Good Lord deliver us.' Now, to this I anſwer briefly, that every true Chriſtian hath a juſt and undoubted right to plead for acceptance through all that Chriſt did and ſuffered in the arduous work of man's Redemption: and well were it for all who profeſs and call themſelves Chriſtians, that they were convinced of this, that they might own their dependance and rely upon Him for life and ſalvation, as offered in the goſpel. And then might they, with united hearts and voices, moſt beautifully adopt the language of the Church of England as above-mentioned. But after all, perhaps, there is no community ſo perfectly right in every thing, but ſomething may be found worthy of rectifying. And this I believe too, There are thoſe that exclaim againſt the Church of England, who would do well to take Scriptural advice, viz. To pull the beam out of their own eye, and then they will ſee clearly to pull the mote out of their brother's eye: for moſt aſſuredly that man hath begun at the wrong end, who attempts to cultivate his neighbours vineyard, while his own is all overgrown with nettles, and every obnoxious weed, and the ſtone wall thereof broken down. In a word, the Authors in the Church of England, have in general excelled all others, for giving a beautiful and judicious explanation of the goſpel, and eaſy to be underſtood; and reſpecting that great and important duty of charity, ſo frequently inculcated by our Saviour and his diſciples. If the reading in our Bibles may be depended upon, the members of the Church of England have far excelled all others. And this is evident to a demonſtration: they have conſidered

their

their neighbour in a wide and extenſive view, they ſeem to have taken in the whole ſcope of Chriſt's great command: and methinks I may ſay of thoſe truly Honourable Members, as the Wiſe Man ſaid of the good Houſe-wife; Give the Church of England what is her due, for her own works ſhall praiſe her in the gates: "A City ſet upon an hill cannot be hid." I am not a Member of the Church of England; but when I view the Church of England, and other communities around; I find reaſon to ſay to the latter, as Chriſt ſaid to the Lawyer, viz. "Go thou, and do likewiſe." If the reading in our New Teſtament may be credited, that a cup of cold water given to the poor for Chriſt's ſake, ſhall not go unrewarded: the Members of the Church of England, may expect to receive more than others: and if relieving the diſtreſſed, and providing for the indigent and needy, be an evident mark that we believe the promiſes of the goſpel; the Members of the Church of England, have given teſtimony to this beyond that of others. If therefore ſuch a conduct hath the promiſe of the Divine Favour and aſſiſtance; the Members of the Church of England ſhall poſſeſs the gates of their enemies, they ſhall flee before them, the ſhaking of a leaf ſhall chaſe them, they ſhall prove like corn that grows upon the houſe top, or an untimely birth, that never ſaw the ſun; for ſtronger is He that is for them, than all they which are againſt them.

I come now to obſerve, that in the advertiſement of Lindſey's book, he tells us it is a remarkable conceſſion made on this head, by the pious Dr. Watts, viz. The nations who own the One True God, ſays he, are chiefly the Jews and Mahometans; the Mahometans own the One True God, this celebrated Divine could not declare this, without excluding Jeſus Chriſt from being the One True God. For moſt aſſuredly, neither Jews nor Mahometans, whom he confeſſes to own the One True God, do ever al-

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low Chriſt to be any thing of the kind, to be any thing more than a creature, &c. &c. Now in anſwer to this, I have only to ſay, That ſentence advanced by Mr. Lindſey, is ſo far from being a proof to his argument, that it is the ſtrongeſt proof againſt it, of any thing I could have ſaid; and it is evident to every one who is acquainted with Dr. Watts, Works; that Lindſey hath contradicted himſelf in the groſſeſt manner: neither did I ever ſee a man before Lindſey, take ſo ſharp a knife to cut the ſinews of his own arguments; and can with equal veracity aver, that there is not a man this day within the bounds of Chriſtendom, who can cleave more ſtedfaſtly to Chriſt as their God and Saviour, nor yet acknowledge Him more to the world, than did Dr. Watts, and how much he exclaimed againſt the hardned Jews and unbelieving Greeks, for rejecting Chriſt, is evident from his works; as alſo, how clearly and ſtrongly he pointed out the threatnings of the Goſpel againſt them; and here I ſpeak, ſo as every man's conſcience will teſtify with me, who is acquainted with the Dr's. Works. And who are they that are not acquainted? And why Lindſey will bring in ſo plain and well known a contradiction againſt himſelf, is a myſtery to me. Note, There are two claſſes of the Deiſts; the one exclaims againſt the Dr. for holding Chriſt to be God; and the other brings him in for proof, that he allowed Chriſt to be nothing but a man: all which ſhows the the ribaldry of their reaſoning. Whatever peculiar notions Dr. Watts has advanced about the Trinity, his whole theory turns on this, that Chriſt has the fulneſs of the Godhead dwelling in Him. The above I can prove from printed books, reſpecting each of them: The houſe divided againſt itſelf, cannot ſtand. And reſpecting the proof which Lindſey hath quoted from Dr. Watts, I can compare it to nothing but pulling a dead man out of his grave, and forcing his hand to ſign a new will and teſtament,

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contrary to what he made when in the body; if any have a mind to contradict me, let them come forward, and see whither I can make good my assertions or not. Further, Mr. Lindsey says, that nothing is to be found in all the Old Testament, to favour the notion of more Persons than one in the Divine Nature. One would almost think, the Rev. Gentleman is unacquainted with his Bible, (otherwise, of little use to him). Note, There are three passages in Genesis, which do not only favour that notion, if it must be called so, but confirm it, and put it beyond the shadow of a doubt, Gen. i. 26. "And God said, let us make man in our Image, after our likeness. The iii. 22. And the Lord God said, Behold! the man is become as one of us, to know good and evil." Now in these two verses, the Almighty speaks three times in the plural number: but methinks, that one word Behold! is sufficient of itself to convince any man, who is not wilfully steel'd against the plainest and strongest demonstration that can be offered: Surely, the signification of this word is, to call the attention of others to survey the same object under review. Would it not be thought absurd of a man when alone, to say to himself, Behold! and dare we impute that impropriety of speech to the Almighty, which could be so unbecoming in a man; I trust none will be so fool-hardy. What further need is there to convince us, after observing how frequently the Almighty makes use of this word, throughout the whole of the Old Testament, and to whom it is addressed, not to himself surely, No. "Behold! I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. And God came to Abimelech in a dream by night, and said unto him, Behold! thou art but a dead man, for the woman which thou hast taken: for she is another man's wife. Behold! a whirlwind of the Lord is gone forth in fury, it shall fall grievously upon the head of the wicked. Behold!

I will ſend and take all the families of the North, ſaith the Lord, and Nebuchadrezzar, the king of Babylon, My ſervant, and will bring them againſt this land. Gen. xi. 7. Go to, let us go down, and there confound their language, that they may not underſtand one anothers ſpeech." Hence it is obvious, there are ſufficient proofs in the Old Teſtament, to convince us that there are more Perſons than one in the Divine Nature, if the reading in our Bibles may be depended upon: But if the reading in our Bibles be not to be depended upon, What are we to depend upon, or whither are we to go? For if thus weighed and found wanting, by impartial, as well as competent judges, Surely, the Bible itſelf muſt be fiction and fancy, as well as our notions. And I wonder too, where Dr. Jorton, Calmet, Father Paul of Venice, and various others Mr. Lindſey mentions, went to get their wiſdom, or of whom they purchaſed it; or by what means they became ſuch adepts in underſtanding: is there yet oil of this kind to be ſold in the market? Shall we not rather go and buy, or ſhall we not rather forbear, leſt it light us to deſtruction? For this we know, The Holy Scriptures are given by the Infallible Inſpiration of God, and in them we have eternal life; unto the which we would do well to take heed, leſt we be found kicking againſt the pricks, and heaping coals of fire upon our own head, by adding guilt upon guilt. And let this be remembered, that nothing reſpecting the Divine Conduct, ought to be conſidered after the manner of men, notwithſtanding Almighty God graciouſly condeſcends to ſpeak to us after the manner of men, in order that we may underſtand. For inſtance, God is ſaid to be angry; to be wearied, and cannot bear it. But is the Strength of Iſrael ſubject to wearineſs? Surely no. And that Eternal Mind is equally incapable of being ruffled by paſſion, or thrown into diſorder by any cauſuality or contingency whatever. Again,

The Lord hearkened to hear, if any man ſpoke aright: And the Lord ſaid, " Becauſe the cry of Sodom and Gomorrah is great, I will go down now and ſee whither they have done altogether according to the cry of it, which is come unto Me. And if not, I will know." Here the Almighty ſpeaks as if He laboured under the ſame difficulties as we mortals. But this is not the caſe, altho' He ſpeaks to us in our own language. Known unto Him are all His works. He ſaw the end from the beginning, of all things. He knows the thoughts of every heart, and the different motives which induce every man to do this or that: Even the hairs of our head are numbered. He knows the number of the ſtars, and the piles of graſs on ten thouſand hills. Neither is there evil in the city, and He hath not done it: Even wicked men and devils, act either by permiſſion or commiſſion from Him: and the bounds are ſet, which they cannot paſs.

Further, The Arm of the Lord brought Salvation, and the Right Hand of the Mighty Lord doth ever valiantly. But we are not to underſtand that the Arm of the Almighty is fenced with bones and ſinews like ours; No, God is a Spirit, Incomprehenſible. " Do not I the Lord fill heaven and earth!" Neither doth he handle, altho' we read, the heavens are the works of His fingers. Once more, The Almighty ſees and hears, but hath not theſe organs of eyes and ears, to convey ſight and hearing, like us. And God is ſaid to walk and ride: but nothing of all this, is to be underſtood in a literal ſenſe; it is language ſuitably brought down to our ſhallow capacities for receiving it. In a word, the excellencies and perfections of the Divine Nature, infinitely ſuper-exceed and ſurpaſs our ſhallow comprehenſions, make what uſe of our Reaſon we can, and argue from Effects to Cauſes as we will. But brutiſh men know not theſe things, fools underſtand not this. For, as the

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Wiſe Man well obſerves, A fool is wiſer in his own eyes, than ſeven men that can render a reaſon: Still they will have the laſt word, altho' in the multitude of their arguments there lacketh not ſin. Let us now caſt a glance, or take a retroſpect of the ſtate of Nothing as it were, before the Antediluvian World was framed and beautified, or man created: And Behold! a confuſed Chaos, or rather an empty void, Nothing; for where there is confuſion, there muſt be matter of ſome kind or other; but there, was Nothing, ſave darkneſs. But Behold! Infinite Wiſdom and Almighty Power, Creating Univerſal Nature at large, with all its wonderful beauties and excellencies, naming and numbering the ſtars, appointing the ſea its place, and ſetting the bounds it cannot paſs! Behold Him drowning the old World, that beautiful fabric, with all its ineffable grandeur, for the wickedneſs of them that dwelt therein! Behold fire coming down from heaven, and conſuming ſome; the earth opening her mouth, and ſwallowing up others! Behold! Divine terror putting whole armies to flight unpurſued! Behold! Him ſetting every man's ſword againſt his fellow! And lo! the combined troops become their own executioners! Anon, Omnipotence is wearied and oppreſſed, like a cart full of ſheaves. Again and again, we find Him pleading, and feeble man prevailing! Where now is the Srength of Iſrael! Is He, like Samſon, become weak as other men? Where is now that Wonder-working Power, which we have been contemplating, and appeared ſo marvellous in our eyes! "Let Me alone, that I may conſume them," ſaid He to Moſes! And Worm Jacob wreſtled, had power with God, and prevailed! But I ſhall purſue this mode of reaſoning no further at preſent; and therefore I return to make a few Obſervations, by way of Concluſion, reſpecting the Eternal Godhead of Jeſus Chriſt, as well as His Incarnation.

The Son of God was in the Eternal Counſels of God, deſigned and ordained to be the Wiſdom and Power of the Father; Light and Life, and All in All, both in the Creation and Redemption of the World. And reſpecting His Perſonality, and Divine Subſiſtance, He was One with the Father, and of the ſame Eſſence; and yet a Perſon of Himſelf: Was ſet up, was brought forth, as is expreſſed at large in the 8th. chapter of Proverbs.

In a word, all Divine Revelation is the Revelation of Jeſus Chriſt: for as ſaith St. John, "In the beginning was the Word, and the Word was God." The Word was eternal, and had a being before the world, before the beginning of time. And therefore it muſt follow, that it was from eternity, The Lord poſſeſſed Him in the beginning of His way, of His eternal counſels, for theſe were before His works: this way indeed had no beginning, for God's purpoſes in Himſelf, are eternal like Himſelf. But God ſpeaks to us in our own language, as has already been obſerved, but here wiſdom explaining herſelf, or Chriſt pleading His own cauſe in the Old Teſtament, by the inſpired penman, "I was ſet up from everlaſting, from the beginning, or ever the earth was. When there were no depths, I was brought forth, when there were no fountains abounding with water. Counſel is Mine, and ſound Wiſdom. I am underſtanding, I have ſtrength, by Me kings reign, and princes decree juſtice. The Lord poſſeſſed me in the beginning of His way, before His works of old." Chriſt was the glory of the Father from all eternity, and the expreſs Image of His Perſon. "Unto you, O men! I call, and my voice is to the ſons of men. O ye ſimple! underſtand wiſdom, and ye fools, be ye of an underſtanding heart. Hearken unto me, O ye children! for bleſſed are they that keep my ways. Whoſoever findeth me, findeth life, and ſhall obtain favour of the Lord." Here again we find Chriſt in the

the Old Teſtament, pleading as He did in the New. "In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto Me, and drink. He that believeth on Me, as as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water. Now theſe paſſages run parallel, and the former alludes to the latter, if the reading in our Bibles might but be depended upon. Many arguments might be offered, reſpecting Chriſt's Infinite Wiſdom, and Almighty Power, But ſhall briefly wind up with one, reſpecting His Agency in making the world. He had not only a being before the world, but He was preſent, not as a ſpectator only, but as the Great Architect, when the world was made: For by Him were all things made, that are made, viſible and inviſible. And to Him ſhall be the gathering of the nations. Then grant, Almighty Father, I entreat Thee, that that happy period may be haſtened, when all the ranſomed and redeemed of the Lord ſhall be gathered home, and the kingdoms of this world ſhall become the kingdoms of God, and of His Chriſt; and the religion of Jeſus ſhall cover the earth, as the waters cover the ſea; and there ſhall be nothing found to hurt or deſtroy, in all Thy Holy Mountain: but all ſhall be holineſs unto the Lord, even unto the horſes' bridles. May He therefore, who has all hearts in His own hand, convey conviction and converſion to thoſe by Almighty and irreſiſtable Power, who have hitherto like the deaf adder, ſtopped their ears, leſt they ſhould hear the voice of the charmer, and be healed; and have turned away and refuſed Him that ſpeaketh from heaven, having crucified unto themſelves the Son of God afreſh, and put Him to open ſhame. May He pluck them as brands out of the burning, and may they yet be cleanſed by the blood of that everlaſting Covenant, which they have trampled under foot, and counted an unholy thing; before that awful criſis arrive, when

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He appeareth. But who may abide the day of His coming, for He is like a Refiner's Fire, and like Fuller's Soap, He ſhall ſit as a Refiner and Purifier of ſilver. Then all the rejecters of Chriſt and His goſpel ſhall become as droſs or ſtubble: a fire unblown ſhall burn them up, root and branch, The mouth of the Lord hath ſpoken it.

To conclude, May this be my ſtrong and never-failing conſolation in life, and my ſure ſupport at the hour of death, that Chriſt came to ſave ſinners, of whom I am chief. O that I may be found in Him, not having mine own righteouſneſs, but cloathed upon with His, having fled for refuge to the hope ſet before me. Thus death diſarmed of its deadly ſting, cannot boaſt of victory: and the grave unable to hold its priſoner. "Thanks be to God, who hath given us the victory through our Lord Jeſus Chriſt, in whom we have eternal life. Mark thou the perfect man, and behold the upright, for the latter end of that man is peace." Let this be my portion, and I ſhall not covet crowns, nor envy conquerors. Then may I adopt the words of thoſe illuſtrious Sufferers, or more exemplary ſaints, "I know whom I have believed. I know that my Redeemer liveth, and that He ſhall ſtand at the latter day upon the earth. And though, after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me." Then although the latter ſands in the glaſs are faſt running down, the ſun of life ſetting, the pulſe moving ſlow and ready to ſtand ſtill forever, the ſilver cord looſed, and the golden bowl to be broken; the tongue locked down, and mine eyes cloſed in death, Yet amidſt all theſe attacks of diſſolution, I ſhall fear no evil; I ſhall ſay to diſconſolate friends, as Chriſt ſaid to the daughters of Jeruſalem, "Weep not for me, I have a friend that ſticketh cloſer than a brother, His rod and ſtaff

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ſhall conduct me ſafe through the dark valley. I ſhall lay down mine head in peace, and ſleep ſweetly in the bleſſed Jeſus. Jeſus hath diſarmed death of its deadly ſting, and perfumed the grave with odours. Chriſtian, it is Jeſus that wept in the Manger, and ſuffered upon the Croſs for thee and for me.

Thoſe ſoft, thoſe bleſſed Feet of His,
which, once, rude Iron tore;
High on a Throne of Light they ſtand,
while all the Saints adore!

It is Jeſus, Who Aſcended up on high, led Captivity Captive, and received gifts for men, even the rebellious; or, The Lord Jehovah in Human Nature, Strong and Mighty to Save. The Lord, mighty in Battle, the Conqueror of ſin, and death, and hell. Jeſus, the Ranſomer of the Nations of them that are ſaved, He is the King of Glory! Lift up your Heads then, O ye Gates, and be ye lift up, ye everlaſting Doors, to receive your Sovereign Lord. For, as ſaith the Apoſtle, this ſame Jeſus which is taken up from you into heaven, ſhall ſo come, in like manner, as ye have ſeen Him go into heaven. And elſewhere, we are aſſured, He ſhall be revealed from heaven in flaming fire, to take vengeance on them that know not God, and obey not the Goſpel of His Son: but ye redeemed from among men, conſole yourſelves with that moſt tranſporting proſpect, that you ſhall ariſe on the morning of that Tremenduous Day, and Behold! burning worlds around, without dread or terror; for having the Anchor of your hope fixed on the Rock of Ages, you ſhall, while thunders roll throughout the mighty Arch of heaven, and lightnings dart from pole to pole, ſtand unſhaken and unmoved, amidſt the craſh of worlds, and the convulſive ſtruggles of departing nature. Your Judge is your Friend, Elder Brother, and Huſband. He will conduct you ſafe through the

gates

gates into the City, where you ſhall go no more out. there you ſhall mingle in that Bleſſed Company, and ſing the ſong of Moſes and the Lamb, where the well-ſprings of Salvation, even Love and Joy, will be for ever running in, and gratitude and praiſe for ever flowing out. Chriſtian reader, that this may be the happy lot of you and of me, I pray God of His infinite Goodneſs Grant, for His Mercies Sake in Chriſt Jeſus. "Sing praiſes to our God, ſing praiſes, "for God is gone up with a Shout, the Lord with "the ſound of a trumpet. O ſing praiſes, ſing prai-"ſes unto our God, O! ſing praiſes, ſing praiſes un-"to our King; for God is the King of all the earth, "ſing ye praiſes with underſtanding. Now to God "The Father, God the Son, and God the Holy "Ghoſt, be ever aſcribed as is moſt due, All Ho-"nour, and Glory, Might, Majeſty and Dominion, "Amen."

Thus Dr. Prieſtly, I bid you farewell for the preſent, by obſerving, That although Biſhops were levelled with Curates, and Kings with Subjects; though Rocks and Hills remove: Yet you will never be able to degrade the Son of God, to the rank of a mere creature.

FINIS.